



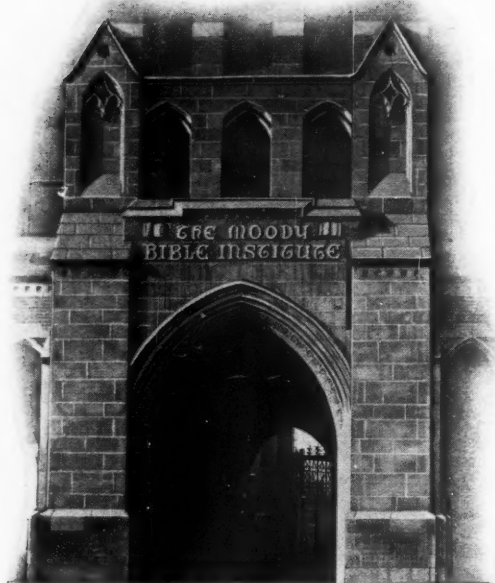
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MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 50

August, 1950

No. 12

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August, 1950

In This Issue

¶ Once again MOODY MONTHLY for August is devoted largely to what should be one of the great concerns of every Christian—foreign missions. We trust each article will be a blessing to you and the means of enriching your missionary ministry.

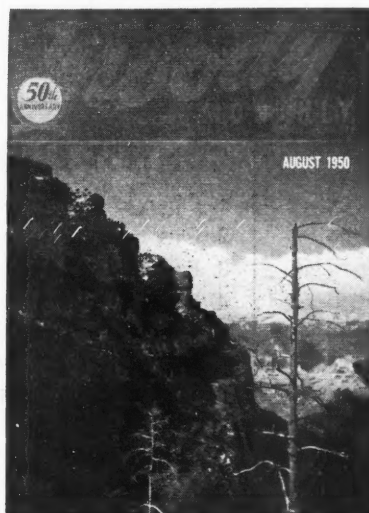
¶ Humanly speaking, the advance of faith missions today is due to the fact that more people than ever before are sharing in their missionary tasks. How this has come about and what it means are told by Harold R. Cook in "Missions at the Grass Roots," an article you'll want to read for a clearer view of today's missions picture.

¶ Are the heathen really lost? Even among Bible-believing Christians there is much confusion concerning this question. Yet the Scriptures give a sobering answer. You'll find the facts carefully—and concisely—pointed out in "The Lost Condition of the Heathen" on page 811.

¶ And a word about other missionary features. "Where It Costs to Be a Christian" is a true account of persecution today not many hours away from our own borders. "Is There Hope for China?" brings authoritative word on conditions behind the bamboo curtain of Communism in Asia. It will help you to think and pray intelligently. You will also want to read "Jesus Christ, the Missionary," and the true missionary stories from China and Africa.

¶ Along with these, we would urge you particularly to spend some time with this month's exposition of the Epistle of Jude, "The Acts of the Apostates." Like the preceding parts of "The Acts of the Apostates," Part IV is a complete article in itself and worthy of your careful attention.

THIS MONTH'S COVER



★ The breathtaking beauty of the Grand Canyon, in northwest Arizona, U.S.A., with its ever-changing colors, majestic pinnacles and spectacular gorges of the Colorado River, makes a good subject for the color camera. Here the photographer has caught some of the splendor of this great scenic wonder.

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And you will find **MOODY MONTHLY** easy to sell. Now in its 50th year of Christian ministry, it is the type of magazine that belongs in every home. Furthermore, you are free to employ the aid of your pastor, Sunday School teacher, young peoples group or any other individuals who may wish to help you.

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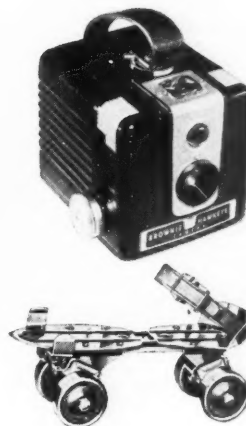
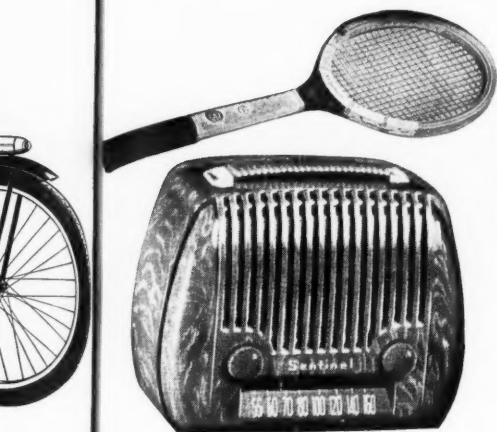
Summer's here, gang let's get started!

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5. Subscription orders may be either new or renewals.
6. Subscriptions in excess of 1 year count as one order only.
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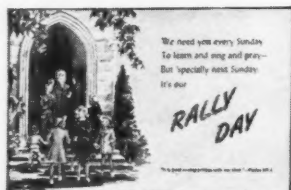
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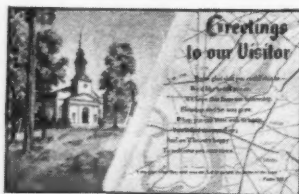
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MRS. WILLARD ALDRICH

Now . . . and Then

ANNETTE, nearly six, was ironing with Mommie's new steam iron. (There had been a sudden burst of helpfulness. Even the boys felt great pride in showing the "iron with a boiler in it." All it needed was a whistle to complete their joy. Perhaps the Presto people would add one!)

Annette, with the iron, steamed and puffed along over several pillowcases and luncheon cloths, delighting in the chance to have a turn at the flatwork Mommie had prudently stacked nearby.

Taddie, nearly three, enjoyed the rumbling swooshy sound when the iron was lifted and the steam came puffing out. His eager interest added zest to Annette's enjoyment.

Suddenly turning to him, she asked, "Taddie, do you love the Lord Jesus?"

"Yes, I does. I does love Him," answered Tad, his honest eyes looking straight at her.

"Well, when you know Him when you're little, then you know Him when you're big," she added wisely, turning her attention to the ruffled edge of Virginia's pillowcase.

"And when you know Him when you're big," thought Mommie, "you then are able to face the problems that come and to bear the burdens that weigh heavily at times. And if you know Him when you're little and keep right on knowing Him, how you rejoice as you look back over all the way you've walked."

"Thou wilt show me the path of life: in thy presence is fullness of joy" (Ps. 16:11).

It isn't always along a flower-strewn path, He leads—nor is it always easy; but at every step He's there! "Lo, I am with you always."

If we know Him now, we'll know Him even better in days ahead.

"The Lord is Himself gone before, He has marked out the path that I tread;

It's as sure as the love I adore,
I have nothing to fear or to dread."

This monthly feature appears simultaneously in MOODY MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

Our Moody Readers

Aldrich Neighbors

Maybe I should let you know how much I enjoy "Out of the Mixing Bowl." It seems appropriate for a Christian magazine to set aside one little corner to tell what is going on in the life of one of our Christian homes.

I thought the announcement of the soon-arrival of Barbara Lois was beautifully written. What was in the mind of a mother who was adding another to a family of eight impressed me so because my mother had nine children and I wondered whether, if she had been able to express herself, she would have said much the same thing. Several of my friends here feel along with me that we know the Aldrich family as neighbors.

ANNA and CAROLINA KRIEKHAUS
EVANSVILLE, IND.

I have just made a very inspirational booklet. The front page of a ten-cent note book shows the caption "Out of the Mixing Bowl" with a picture of Doris Coffin Aldrich. Beneath it is the picture of the family group. On the inside pages are pasted the Mixing Bowl Musings, beginning with the first one published in January, 1948, right up to the current month.

I have been deeply touched by "Mother's Day in October." Though I am not a mother, I have worked many years with children and know the remorse that comes to the Christian whose patience has been exhausted and whose body has had too many demands made upon it.

EVANSVILLE, IND.

ESTHER STUFFINS

[Readers who might appreciate having a similar book will be interested to know that a collection of excerpts from "Out of the Mixing Bowl," is already available. Copies of the 128-page book, Musings of a Mother, may be obtained from Moody Press, 820 N. La Salle Street, Chicago 10, for 35 cents each.—Editors.]

Whitewash for Zionism?

Having lived in Palestine for fifty years, up till just before the British withdrawal, and having watched the unfair mandatory administration of the country . . . it is truly shocking to read such sentimental whitewash as that in Victor Buksbazen's article entitled, "A Land Comes to Life."

The writer states that the Arabs "suddenly decided to forsake their homes for neighboring Arab countries." As if out of the clear sky, these people whose ancestors for centuries had populated the land should suddenly flee to the hills to starve. When you read what happened in Deir Yasin, just outside Jerusalem, almost before the British were out, where old men, women and children were exterminated while the men folks of the village were at the funeral of an Arab murdered by the Jews, when other villages are reminded of a similar fate, is it little wonder that they suddenly decided to leave their homes?

One wonders how soon and in what way the Almighty will deal with this ungodly Zionist aggression, which by all too many so-called Christians is being en-

couraged and sponsored. By this upholding and glorifying the Zionist aggression, Jews in general are surely not being encouraged to accept the teachings and precepts of the New Testament.

GLENDAL, CALIF. G. ERIC MATSON

In June you printed an article, "A Land Comes to Life," by Victor Buksbazen. For about fourteen years I was living in Jerusalem (my wife was born in Palestine) and I experienced enough to see that the author is only repeating Zionist propaganda. There is no miracle at all in it, but hard propaganda work of the highly organized group whose hearts are not turned to God, but who use their brains and energies to reach the goal of the erection of a political state and of the "redemption" of the soil of Palestine. . .

GLENDAL, CALIF. GEORGE G. RITTER

Our Shipibo Church

You can imagine my pleasure and surprise upon finding a picture of our Shipibo church in the March issue of MOODY MONTHLY. It is used to illustrate the article, "The Evangelical Outlook in South America," by R. Kenneth Strachan. I am enclosing a picture of the same church.

My parents and my two brothers and I have been here for twelve years, under the South American Indian Mission. There are about 200 Indians in this village. They are a nice people, but have many superstitions and strange beliefs. One missionary here took a pair of scissors and cut a young girl's hair right below the ears. She thought it would be more sanitary. But the Indians cut the hair there only as a sign of mourning. So this poor girl was in mourning for no reason at all. That is why we have to be careful in what we do, in order not to run against the Indian's culture unnecessarily.

LOUISE G. LAURIAULT
ROBOYA, PERU, S.A.

A Divided Church?

With regard to your article, "What About Church Union?" (April, 1950), the question boils down to this: "Is it the will of God that Christ's Church should be divided?" If not, then surely we should all be praying and planning for union, not offering the competitive spirit of man's business world as a parallel to God's Church (H. H. Savage), or using the apostate enforced unity of the Dark Ages as an example (W. A. Criswell), instead of the unity of the first century church when men practiced as the Holy Spirit commanded. Their example still stands as a witness against the disunity we have achieved by departing from it.

QUEENSLAND, AUSTRALIA BILL WOFF

August, 1950

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MOODY BIBLE INSTITUTE
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Editorials

Time to Look To Our Foundations

At this writing, even the best-informed on foreign affairs can do little more than guess at the probable outcome of the crisis in Korea. But one thing does seem certain: the clouds are gathering. If the Lord tarries even a few more years we must be prepared for the lash and fury of the storm now building up.

This is a time, then, for looking to our foundations. As individuals, as families, as church groups and as a nation, are we building our houses on sand or upon solid rock?

Are our own lives so rooted and grounded in Christ Jesus that we are fully prepared for times of testing? Are the lives of our children, in our homes and in our churches, anchored with such a sure faith in Christ that they will be able to withstand the temptations which follow separation from home and loved ones? Are the men, women and children, too, of our church fellowships on praying ground, separated unto the Lord, and submitted wholly to His will?

Perhaps in God's grace there will still be at least a little time for taking stock, for strengthening, for building. If so, we should use it well.

The Bottleneck In Foreign Missions

On occasion we hear individuals decry the tremendous loss in numbers of young people between the time of volunteering to go to the mission field and actual arrival. That there is a great difference between the number of volunteers and the number actually reaching the field is true. Various reasons account for it. Some drop out as the result of a faulty decision resulting from a purely emotional appeal, others are guilty of obstinate disobedience or of failure to go on with the Lord. Ill health, lack of training, unforeseen responsibilities or unmistakable leading into other fields of Christian service account for other losses.

This shrinkage has been a matter of concern to all mission boards and schools which have the training of missionaries as their province. Local churches and schools can and should guard and conserve such decisions when the young

people are under their care. All concerned should see to it that helpful literature and kindly personal advice are offered as freely as possible.

That here is one of the bottlenecks in the missionary program no one will deny—in view of the scarcity of volunteers and in view of the further reduction

Prayer Moves Nations

Here is another proof—dramatic proof—that prayer works.

Reports come of revival in Korea. In one early morning prayer meeting, four thousand people gather—people who mean business with God.

Then—aggression! The enemy comes in like a flood.

There is a God in heaven who answers prayer, and within an incredibly short time the United States, Great Britain, the United Nations have taken their stand, have sent ships and planes and men because, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

of that number in the smaller percentage who actually get to the field. However, we are constrained to believe that the greatest hindrance to missions is not the difference in the number between those who offer to go and those who arrive.

Recently there came to our attention an editorial from one of our evangelical mission boards in which it was pointed out that in this mission there were no less than sixteen individual missionaries or families ready to go, but they were held back because full support was not as yet at hand. This mission states: "We have no dearth of missionary applicants."

Even those who are doing most in giving—to say nothing of those who are doing little or nothing—ought again to face the issue of financial support of the missionary program—in training missionaries, in outfitting them, in sending them out, and in supporting them adequately. There is not an evangelical mission that could not do more were it more largely supported.

But we have not come to the biggest bottleneck yet. Perhaps nowhere is our

selfish unconcern manifested more or is it of any direr consequence than in our failure to pray. A heart given to prayer cannot be stingy in giving to the object of its intercession. A praying parent who pours out his heart for missions cannot withhold his own child.

As God's people, let us not allow our own failure to discourage our young people so that they lose the vision. Surpluses in missionary treasuries should be wisely spent to send out and maintain our trained young people. And there will be more treasuries with surpluses if we really mean business with God.

What Price Careless Words?

A recent business caller who stopped at MOODY MONTHLY's subscription department probably would be surprised to know the impact of her testimony. While it was obvious that she had been born, and possibly reared, in a foreign land, it was equally plain that she had experienced that other birth given to all in every nation who receive Christ as Saviour. Her tongue was halting, but it was clear that she possessed a depth of spiritual life and devotion to her Lord seen all too rarely even among mature believers.

After she had gone, the observation was made that her kind of testimony seems to be found far more often among the foreign born than among native Americans. The speaker went on to say that most Christians born and reared in our own country tend rather toward a breeziness of manner which too often becomes mere flippancy.

Whether or not the criticism is entirely justified, there is enough truth in it to merit careful thought. Certainly the society in which we move is one which places a premium on clever words. As a result, many a Christian dissipates the fragrance of his spiritual life and testimony by seeking to entertain or win a smile. Yet the Scriptures say plainly that we shall give account of every idle word in the day of judgment (Matt. 12:36).

This, of course, does not mean that the Bible commands or commends a long face. Indeed, the Christian is exhorted repeatedly to be joyful; but the joy he is urged to know and express is the deep and abiding emotion which wells up from a heart overflowing because of the presence of the Holy Spirit and conscious enjoyment of the riches which he possesses in Christ.

The price of cultivating the art of mere pleasantries can become very great. Many Christians at one time or another discover that by indulging in this practice to excess they are grieving the Spirit in their own lives and quenching His working in the lives of others. They also discover that speech which deals largely in froth cannot be seasoned with salt, and as a result is not fruitful in opportunities to witness for Christ.

For many of us who otherwise have enthusiastic and bright testimonies, the habit of dealing in verbal chaff may be a besetting sin. If this is true of us, let us take our tongues to the Lord and re-

dedicate them to His service. By doing so we will take an important step in Christian growth and greater blessing to others.

The Challenge Of Winning Children

More than thirty-six million American boys and girls, including adolescents, will reach maturity in a few years with less knowledge about the Lord Jesus Christ than about Stalin. They are the children and young people who today are receiving no formal religious training of any kind. Add to them the thousands who slip away from the Sunday school without coming to know Christ as Saviour and we begin to glimpse the kind of preparation we are making for competition with the soulless superstate!

America today has a quarter of a million Sunday schools with an enrollment of approximately twenty-one million, according to the U.S. census of religious bodies. We are creeping back toward the 1926 figure after dropping in 1936 to around eighteen million; but in view of the increase in population indicated by early 1950 census reports, this means the Sunday school is not even holding its own!

Volumes of books and articles have been written concerning this tragic situation with a view to analyzing the reasons for the failure of many Sunday schools, and, as a result, countless remedies have been offered. Most conservative writers, however, agree that in the final analysis the basic reason for Sunday school losses is the failure to win individual pupils to Christ as Saviour and Lord, and to nurture young Christians so they may grow in grace and knowledge.

While the fact remains that the greatest open door for evangelism among children today is the week-by-week opportunity of the Sunday school and its teachers, other means should also be utilized if we are to reach the great company of children now growing up.

One approach is presented by Lionel A. Hunt in the series of articles on "Winning the Children," beginning in this issue. Mr. Hunt's suggestions closely follow the methods used some eighty-five years ago by E. Payson Hammond, a prominent evangelist of D. L. Moody's day, who not only led many children to Christ in special children's meetings, but

who kept records on their testimonies in later years.

Since coming under the influence of Mr. Hammond's book, *The Conversion of Children*, Mr. Hunt has dedicated his free time to the rebirth of this type of evangelism among boys and girls. The results have been far beyond his expectations. Hundreds have been won to Christ and many Sunday school teachers not only have acquired a knowledge of how to deal with children concerning their salvation, but have also experienced a new burden for the young lives in their care.

There are many who have felt that it is impossible to obtain earnest and lasting decisions for Christ through group-type child evangelism, and no doubt there have been grievous failures in this field. Some of the figures compiled by Mr. Hammond and cited by Mr. Hunt, however, indicate that there have been wonderful successes, too.

Sound principles of evangelism and their use should be carefully distinguished from unsound methods and their inevitable results. Certainly if there are effective ways of bringing the message of salvation before fifties and even hundreds of children at a time, we who have the gospel in trust should rise up with haste and use them in reaching those now growing up without a Saviour.

Operation Evangelism

Youth for Christ in Europe . . . new Bible institutes overseas . . . Moody films in a dozen languages—thus the new world is taking the gospel back to the old world this summer. The gospel is good news, and it is being taken back as befits good news—with song, with ringing testimony, with enthusiasm and aggressiveness.

We may thank God indeed for the many fine young people who have been challenged to go to Europe this summer to proclaim the salvation and the love of God. Let those of us who remain at home remember that God blesses as we intercede. Let's bear these young people up in the weeks of summer which are still ahead.

Keeping Lost Time

One of the most precious things God

has given man during his earthly pilgrimage is time. It is legal tender which may be spent in many ways. So long as life remains, each person receives the same allowance of twenty-four hours a day—no more, no less.

When the individual comes to know Christ as Saviour and submits to Him as Lord, time is one of the last and most difficult things to yield. Worldly habits and companions may be faithfully forsaken; purses may be opened with readiness. Still the Christian may find himself in the error of desperately trying to save—even hoard—his time for his own use.

Physical rest, the pleasure of visiting with friends, an interesting book, the pressure of work undone—all these and many other considerations, good and worthwhile in themselves, may easily become the excuse for withholding time from the Lord that we may spend more on ourselves. From such a practice can come the habit of regarding once-a-week attendance at church as sufficient, of saving our strength when we should be at midweek service, of skimping on time spent reading the Word and in prayer.

Sooner or later, the earnest Christian usually makes the discovery that there is a great spiritual principle which applies to his time as well as to his life in its entirety. Jesus spoke of it when He said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

Nothing given to Christ is ever lost, but only what we selfishly try to retain for ourselves. The moments we try to grasp and hold for self inevitably slip by as sand through our fingers, and we have nothing left. But the moments we give to the Lord are blessed indeed, and bring lasting satisfaction. In a wonderful way that which we have given up to Him becomes ours, too, both in the present and through all eternity.

Lose your time for God and you will save it forever.

Thank God For His Teachers

A recent national publication devotes some little space to memorializing several of the teachers who have retired this year from duties in the nation's colleges and universities.

This leads us to think of the many teachers of Sunday school and Bible classes who have a particular place in the hearts of those whom they instruct.

Only now and then are such teachers permitted to know on this earth how much their testimonies and week-after-week teaching has meant to those about them. Yet many of us owe far more than we can ever express to one or two or more splendid saints of God who, in spite of discouragements, still have ministered in faith for their Lord.

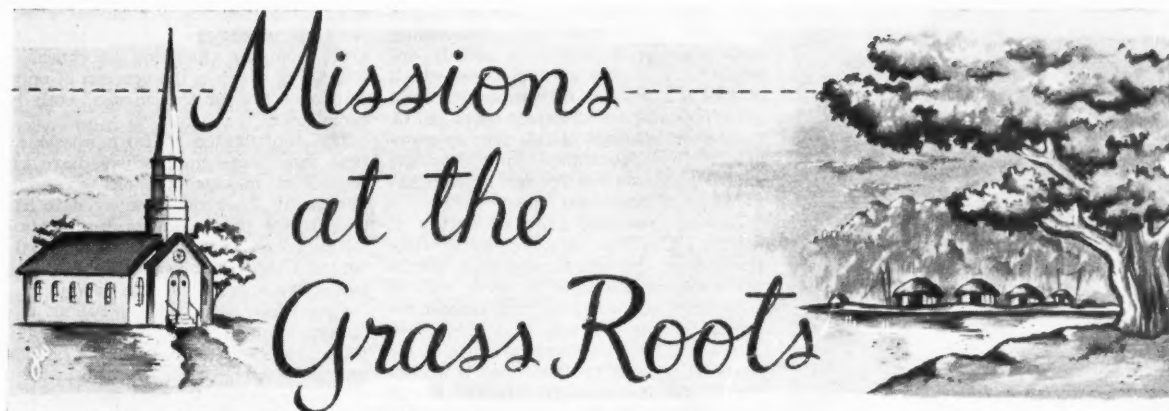
If you have known such teachers—or know them now—thank God for them. Encourage them as you can. And if you by God's grace are permitted to have a teaching ministry yourself, take heart at what the faithful, loving labor of others has meant to you.

Looking Forward to September

LIKE to anticipate good things to come? Then here's a brief glance at some of the things you can expect to find between the covers of your MOODY MONTHLY for September.

You'll enjoy "A Layman Speaks," a pointed and timely message from an unknown layman, a word which has perhaps burned in your own heart . . . the life story of the beloved poet, Martha Snell Nicholson, in "Heart Held High" . . . and a Christian's eye-view of the life of the great composer, Johann Sebastian Bach.

Dr. W. A. Criswell, southern evangelist, preacher and soul winner will challenge you personally with "Fires of Evangelism," a longer article complete in the September number . . . Lionel A. Hunt will tell how to plan a program for winning children to Christ . . . and Dr. S. Maxwell Coder will continue his excellent studies on the General Epistle of Jude. Also many other features, departments, poems and editorials. Look for these things next month in MOODY MONTHLY for September.



By HAROLD R. COOK

*First of two articles dealing with
denominational and faith missions*

THE doctor had told him that his missionary days were over. It would be foolish to think of returning. Yet the young man could not get out of his heart and mind the vision of those millions of Chinese, especially in the interior, who were dying without having heard of the Saviour.

He knew the difficulties. In fact, he had gone a short distance inland himself while on the field. There were no treaties, no way of getting permission for missionaries to live in the interior. But why should Christians wait for man's permission to do what was so plainly commanded in Christ's great commission?

Since coming home to England he had done what he could. He had spoken everywhere about the great need. Several young people had even been sent out to carry on the work he and his wife had left. But when he went from one mission board to another, trying to interest them in pressing on to the interior from their coastal stations, their answer was always no. Already they had more than they could do.

But the burden on his soul would not lift. Perhaps a new agency could be formed to send missionaries inland? Yet who would sponsor it? He himself had spent his last years in China without the support of an organized missionary society. There had been some difficult times, but God had honored his faith even as he was honoring the faith of his admired friend, George Mueller. But to try to run a mission society on such a basis . . . ? To dare encourage young people to go to China with no other assurance of continued support . . . ? To send them, unwanted, into the vast interior where it would be difficult even to keep in contact . . . ? He shrank from assuming any such responsibility.

The burden had become so great it was beginning to affect his health when an invitation came to visit a friend in Brighton for a bit of rest. The sea air would do him good, he thought, so he went.

Looking back on the experience later, he wrote:

"On Sunday, June 25, 1865, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony; and there the Lord conquered my unbelief, and I surrendered myself for this service. I told Him that all the responsibility as to issues and consequences must rest with Him; that as His servant it was mine to obey and follow Him; His to direct, to care for, and to guide me and those who might labor with me."

So the China Inland Mission was born in the heart of James

Hudson Taylor. It was an event of great significance, for before long that mission became the largest in the land, leading the way to occupation of many of the interior provinces for Christ.

But more than a mission was born that day—a "faith" mission to use the term later applied to it. A revolutionary new concept in the organization and conduct of Christian foreign missions came into being. As a result, scores of new mission societies have since been formed, and thousands of missionaries sent out. A whole faith mission movement was begun.

FAITH MISSIONS TODAY

THERE WAS no immediate rush to establish such missions. In fact, it was near the close of the century before some of the larger faith missions we know today had their beginning. Others came into being early in the twentieth century. A rapid multiplication of faith missions between the close of World War I and the great depression was checked

for a time by the depression, but since then there has been a new advance. Numbers of new missions have been added to the list in the past few years, and many of those already established have shown steady, if not spectacular, gains.

Today at least one-sixth of the total Protestant missionary force is serving under faith missions in most of the major mission areas. In some places, notably in Latin America, they may even be carrying a major part of the total missionary load. At least a dozen mission boards have forces ranging from one hundred missionaries upward, while two of the largest faith missions each have more missionaries than does one of our great denominations with its more than six million members.

It is hard to measure the home constituency of the various faith missions, for in most cases they do not form separate groups. Rather, they are to be found in nearly all the evangelical denominations. Their contributions, however, provide some sort of index to their numbers.

Several faith missions report annual incomes of between a half-million and two million dollars—in fact, must receive that much to carry on their work. And though many of the smaller missions register only a few thousand dollars each year, the total given for faith mission work is a respectable proportion of the total given for the whole missionary cause.

Such figures indicate a huge number of supporters, especially in view of the fact that faith missions can seldom count on many large donations or legacies. Their strength is in the multitude of small givers, particularly those who give sacrificially and regularly. Such persons make the faith mission program possible.

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August, 1950

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It should, of course, be recognized that not every society in the mushrooming faith mission movement is equally dependable. Probably most of them—small as well as large—are established on sound principles and are efficiently operated. (A number of missions of this type co-operate in the organization known as the Interdenominational Foreign Mission Association of North America.)

Among those not quite so worthy of commendation, few are ever deliberately fraudulent, but sometimes their affairs are badly mismanaged or their work is superficial and unstable. This is most regrettable. But the fact that they have arisen and have been able to continue for years in spite of their failures is an indication of the strength inherent in the faith mission movement.

UNQUESTIONABLY faith missions have a great appeal for the ordinary members of the Christian churches. Their rapidly growing constituencies show it. Humanly speaking, this popular appeal is the explanation of their great strength and steady progress. They are really missions at the grass roots.

It is here that faith missions have made one of their most significant contributions to the modern missionary movement. There is a centrifugal force in foreign missions which, while it thrusts the missionary out into far lands with the gospel, also tends to break many of the vital ties which connect him to the home churches.

Now missions, so long as they are missionary in character, must receive nourishment from the parent body, the home church. In addition, they return much to the church in the way of inspiration and

Souls live and die in darkness—in many cases without even hearing the gospel once—in such corners of the world as these shown here. Pictures include a busy market place in Guatemala; a coffee plantation in Brazil (with close-up of coffee blossoms), street in Lima, Peru, and the Singapore harbor off the Malay Peninsula. Gendreau photos.

spiritual edification. So whenever missions are looked upon as something separate from the affairs of the church, or something which is the concern of only a restricted few in the church, both become losers.

The contribution of faith missions is that they, more than others, have succeeded in making missions a popular movement. They have managed to keep close to the people, the rank and file of the churches, since, with no denomination behind them, their very life depends on the active approval of this group.

Just what gives faith missions their strong appeal to so many individual Christians? Why do members of denominations often give more enthusiastically to faith missions than to those of their own denomination? Why, in spite of the lack of human assurance of support, do so many young people in various denominations choose service with the faith missions?

Church leaders have noticed these things, and, although rejoicing at the spread of the gospel, sometimes they have thought them to be evidence of the natural perverseness of human nature or lack of loyalty. But the reasons lie much deeper.

PART OF THE ANSWER rests in the faith principle itself—that the mission must be carried on in entire dependence upon God. He must move His people to support the work without fund-raising campaigns, personal solicitation or other direct appeals. Since no debts are to be incurred, no regular salary can be promised the missionary, but only the opportunity to participate in whatever bounty the Lord may see fit to provide. The faith mission also looks to the Lord to inspire young people to seek service with the mission. Thus mission and missionary alike must constantly wait on God in prayer for their needs.

Impractical, you say? Yet it is on this principal the faith mission movement was founded and has made such great progress during the past eighty-five years. It was because of this principle that faith

missions were given their name. They did not choose it for themselves, as if to say that they had more faith than others. Faith is not the monopoly of any particular group. But since this principle emphasizes faith in a unique way and to an unusual degree, it is not strange that missions adopting it came to be called faith missions.

Now there is nothing wrong in a missionary's receiving a salary. Is he not just as worthy of his hire as the pastor at home? Yet today, as in the past, young people who have deep Christian faith and experience readily respond to the challenge to put that faith to the test. Possessing such faith, they do not demand the comfortable assurance of a set income. Security has its values, but a desire for security has never marked the bold crusader, the valiant missionary of Christ.

Churches and church members are also stimulated by this putting of faith into practice as they see young people willing to go forth in simple dependence on God. A pastor once said to me, "The faith missions say they don't appeal for funds; but the very fact that they don't ask, but simply let it be known that they are trusting in the Lord, is the strongest appeal they could possibly make."

That pastor was more right than he knew. The sincere faith missionary does make his appeal only to his Lord. Yet the Christian believer, beholding this example of faith, feels its appeal in his own heart and gives, not because he is asked, but because his heart constrains him. Such an appeal has little or no effect on the unbeliever. It finds its response in Christian hearts, and the gifts it calls forth leave the giver feeling richer than before.

ANOTHER VERY IMPORTANT reason for the appeal of the faith mission is the personal contact between the missionary and those who are led to support him. Most missions have come to recognize the value of this and more and more are encouraging personalized giving. But in none is it so essentially a part of the na-

[Continued on page 831]

The Lost Condition of the Heathen

THERE is present in most hearts a spirit of unbelief as to the lost condition of the heathen. With the possibility in sight that God, apart from the gospel, will not save them, let us bend over the Bible and see what it says about their condition. Three positions are often assumed by Christians:

First, "Shall not the Judge of all the earth do right?" (Gen. 18:25). Hence there is nothing for us to do.

Do not misjudge God. But what does that word *right* mean? Note its context. Abraham had no thought about the wicked, but about the righteous. Sodom and Gomorrah were heathen cities, and *right* to them meant brimstone and fire out of heaven. It is a terrible thing when God does right.

Second, men are lost because they reject Christ, but the heathen have never heard about Christ, and so are not lost.

The premises are wrong. Christ was offered to men because they were *lost already!* They remain lost unless they hear and believe.

Third, some heathen are lost, but any heathen who lives up to his light will be saved.

Granted; but who has ever done it? No Jew ever lived up to the law. You don't have to prove to the heathen that they are lost.

All these positions are fallacies; they are not in God's Word, nor in experience. The only possible knowledge that you can get on this subject is from the Bible.

God's division of mankind as found in I Corinthians 10:32 is Jews, Gentiles, the Church of God. In process of time

there was another class, the evangelized; but they are Gentiles still.

Whatever is said in the Bible about the Gentiles is true of the heathen and of all evangelized who are not true Christians. Note the following references:

Romans 1:18-32. The natural condition of the heathen (v. 18); revelation of God's power and Godhead rejected (v. 20); reprobate or empty mind (v. 28), becoming filled with all unrighteousness (v. 29), knowing that judgment is before them (v. 32).

I Thessalonians 4:5. They know not God.

Ephesians 4:17-19. Alienated from God.

Ephesians 2:1-3. Dead in trespasses and sins.

Acts 26:15-18. Paul was sent to the Gentiles that they might be turned from the power of Satan to God and receive forgiveness of sins.

I Corinthians 10:20. Their sacrifices are to demons, not to God.

Ephesians 2:11, 12. Without hope, and without God.

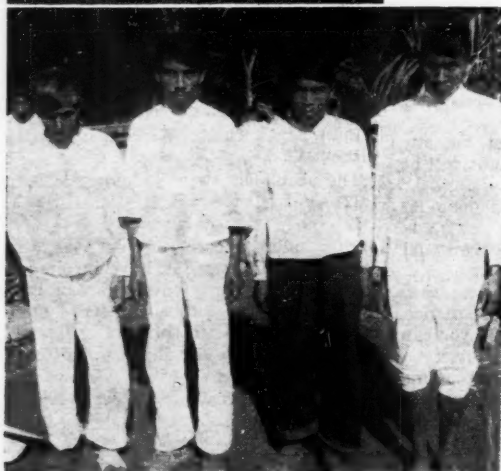
The result of their judgment (Rom. 1:32) is that they shall perish (Rom. 2:12).

Fifty billion heathen have lived and died. One billion today have no knowledge of Jesus. Thirty millions are passing away every year into a Christless eternity. Our duty is to think of these solemn things before the day of opportunity passes.

—Harry W. Frost in *The Institute Tie* for May, 1903.

Beasts are revered by worshipers in the Jain temple, at Calcutta, India, entered by means of the white, ornately decorated building shown below. Lower right, a Chinese coolie, probably still unreached for Christ. Sherman and Gendreau photos.





In spite of bitter persecution, these Aztecs have remained true to their Saviour. Upper photo, don Manuel and family; below, elders of one Indian congregation who likewise have suffered persecution.

TO those of us laboring among the Indians of Mexico, there is no braver group of Christians than the native Indian believers who, without a murmur or hint of despair, dare to live for Christ in a society which is determined to block the way. What sacrifices they make! What courage they display for the Lord!

In those moments of imminent danger to their lives no audible strains of martial music come to their ears to instill courage nor admiring looks to inspire. In many cases humanly alone, in every case a minority, they must take a stand for Christ and face the terrific impact of a hostile community in which they must continue to live, and yet of which they are no longer considered a part.

I shall never forget the experience of one Indian believer, don Alejandro, a

Dr. Dale is associate director of the Mexican Indian Mission with headquarters in Tamazunchale, S. L. P., Mexico.

*Aztec believers face insult, persecution
and death in their mountain villages . . .*

Where It Costs the

A Missionary Report

converted herb doctor. He had been a man of much influence in his village, and Indians from many other villages sought him in time of sickness. On accepting Christ as Saviour, however, and on telling others about Him, he immediately was faced with opposition.

One by one his friends openly ostracized him. Persecution by the whole village swept down upon him and his family. His sugarcane field was set on fire, his chickens and pigs were found killed at a convenient distance from his hut. Time and time again, his very life was threatened, but don Alejandro remained true.

During those critical days, he came to our home, not for pity nor to ask us to get justice from the authorities. Always he came for prayer and comfort, going back to his place of duty without bitterness or self-pity. When his enemies did not have corn for food, he was

always ready to give them some from his supply.

Then came the fateful night when a group of villagers, armed with knives, surrounded his hut about midnight and forced their way in. Don Alejandro and his son were taken to the village council hut where the community had gathered to see him suffer. Both son and father were hung by their thumbs to the rafters of the hut with a grass vine, with the whole weight of their bodies on the two thumbs. Then they were subjected to ridicule and taunts, having been told that they were to hang until they recanted and gave up their new religion. On into the early morning they hung, but the only words they spoke were to tell their tormentors about their Saviour.

TO UNDERSTAND something of the opposition which the average Aztec Indian in the Huasteca region of Mexico must face and endure for the Lord's sake, one must know something of the Indian mind and customs. No clearer insight can be found into the extreme conservatism of Aztec society than the fact that, after four hundred years of contact with the

white man's way of life, patterns of behavior have undergone comparatively little change.

The religion of the Aztec Indian of this region is essentially the same as that of his forefathers. With the grip of a drowning man, he holds to his past as the sole basis of security and the right to live. Any new idea which might present the possibility of upsetting the status quo of his life is immediately fought with all his strength.

The life of the Aztec community is communal, and so strong is the in-group feeling that the individual hardly dares to make a break with the group at any point. The village as a unit owns the land and each villager is allowed the use of it as long as he is a definite asset to the interests of the group. Land cannot be sold, and in case a family dies out, the land held by the family reverts to the village to be given to another for cultivation. Marriage as well as house-building is a village affair. The life of the village is so interrelated that in times of crises the villager is assured a certain degree of security.

As in the past, the power to discipline and control the village is in the hands of the council of elders. These have served the village in many and varied positions and are therefore men of experience. They jealously guard this authority and look with suspicion upon any villager who shows signs of independence.

The judge of the village is appointed by this council of old men and is generally submissive to their will. Before he can mete out justice in a case, the individual involved must present to the council and to the judge enough whiskey to make them talkative, for, according to the Indian point of view, only in this condition can they think and speak with sound judgment.

It is indeed difficult for any member of the village to defy the council, yet this is just what many Christians have done and must still do today. As I write, I think of don Antonio Reyes. So zealous had he been in telling those of his village about his new-found Saviour, that the council of old men called him to appear before them one dark night.

As he stepped into the little council hut in the weird light of homemade lamps, he could see all the old men lining the three walls. At the judge's side were several Indians, armed with guns. No time was wasted, nor were words mixed. Don Antonio was told by the judge that the time had come to make

ts Be a Christian

Report

By JOHN T. DALE

a final decision, either to give up his new religion or to leave the village. To make the alternatives clear, the judge gave orders to his men to shoot if don Antonio did not do one or the other.

Understanding all the implications, yet with a smile upon his rugged and homely face, don Antonio told them that he could not give up Christ. For the first time in his life, he said, he had found One who had filled his heart with joy and "fatness." Nor could he leave the village until they had come to know Him, too.

Months passed, filled with persecutions and dangers, yet don Antonio stood his ground. Today a little chapel built by the group of believers of that village stands as a monument to the fidelity of an Indian who had come to love Christ more than life.

IN ALL HIS RELATIONSHIPS, the individual villager knows full well that his welfare and very existence depend on his maintaining a good standing with the group. When this relationship is broken and he is driven out of his village, it is nearly impossible to find another which will accept him. In addition, he is cut loose from all that has had real meaning and his basis of security. If, on the other hand, he maintains good relations with his village, he can depend on its help in times of drought, sickness, and death. Within the group also he finds satisfaction of his hunger for appreciation and prestige.

Now what happens in a village where an individual becomes a Christian? Though still a babe in Christ, the believer must break with every part of his former way of life which is contrary to the gospel. With that step, he must expect the dire consequences which inevitably follow.

In an organized and concentrated form, wave after wave of opposition, ridicule and merciless persecution beat down upon him and his family. Declared to be a dangerous character, he is consequently ostracized and every effort is made to force him out of the village. Though he may continue in the village, he is no longer considered a part of it.

When he seeks justice and safety for his life, he is openly informed by the officials of the village that he has no right to expect anything from the group since he has not shown the proper respect to the village or the religion of his forefathers. This is considered a major

offense, since the safety of the village is thought to depend upon its keeping favor with the ancient spirits who are in reality the fathers of the village. In the Aztec mind, the believer has jeopardized the entire community by incurring the ill will of these vindictive spirits, and therefore has no right to expect protection from the authorities. In fact, the village would sigh with relief if the believer were killed, in order that village life might again become normal.

When the Christian is called upon to do his share of the village work along with other villagers, he is constantly the object of ridicule, insults and abuses throughout the day. By late afternoon, when all the other workers are drunk and vicious, he is invariably brought face to face with the necessity of taking a drink with the rest—this at the point of a knife or pistol. At all times he is given the hardest work to do, and in public he is humiliated. His wife and children also begin to feel the constant tension and uncertainty of life which hangs over the family's head.

HUMANLY SPEAKING we may wonder that there are those who are willing to endure such hardship. But the power of Christ is greater than the powers of darkness, and again and again villagers have seen men of their number transformed and made strong through the gospel.

One of the most radiant witnesses among his people is don Camilo. Before his conversion no one in his community could say a good word for him. If ever there was a ne'er-do-well, an inveterate drunkard, a trifling character, it was don Camilo; indeed he was called "what the rats left." But he heard the gospel story and was soundly converted.

Immediately persecution broke out. This, however, only seemed to increase his passion for the lost of his village, and he spent days visiting homes to tell them of his Lord. He was arrested and brought before the authorities, and there publicly ridiculed. He was then ordered not to continue preaching the gospel upon pains of punishment.

Don Camilo did not flinch, but pointedly replied: "When I was a drunkard and worth nothing to my village, nothing like this was ever done to me. Now, however, that Christ has saved me and taken from me the desire of drink and made me a decent citizen, you tell me that I must not talk about Christ. Well, I cannot stop; and you can do with me what you will, but I shall continue."

To convince don Camilo that they were definitely determined to stop him, he was told he would be sent to jail and made to carry rock for several days until he was willing to reconsider. Don Camilo heard his sentence with open indifference. To the surprise of the council, he said he would welcome the privilege of suffering for Christ, and would make use of the opportunity of telling his fellow prisoners about the Saviour.

He was then fined twenty-five Mexican dollars and again ordered not to continue his witnessing. Don Camilo paid his fine, and assured the authorities that he would continue to tell others of his Saviour. Up to this writing, he is still testifying to His Lord, though his life hangs on a thread.

Such steadfastness of testimony, in time, and in the grace of God, bears fruit for Christ. In this connection I think particularly of don Manuel and the stand he took in his mountain community.

He had been a man of some prominence

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Many of those among this congregation of Aztec Indians have endured insults and hardships as a result of their stand for Christ. Photos courtesy Mexican Indian Mission.





WINNING THE CHILDREN

Revival Calling



By LIONEL A. HUNT

A thought-provoking challenge by a layman who has seen the evangelism of children bring spiritual awakening

It is the nearest thing to revival I've seen in many years!" These were the words of a pastor as he surveyed a scene in his church that brought tears to the eyes of many of his workers. Groups of little children, some kneeling, some in earnest conversation, some intently listening, were being brought into living contact with the Friend of little children.

Since that date, some six years ago, that scene has been repeated over and over again with the same results—children won for Christ, pastors and teachers stirred, Sunday school attendance boosted, churches vitalized, and adults converted. And to me, it is but one of a number of signs that there is a spiritual movement ready to burst forth nationally among our children.

"What is that to me?" perhaps someone may say. To those alert and eager to have a part in spiritual awakening, to those anxious to see Sunday school and church blessed beyond expectation, these signs may mean much.

Who would not like to share the experience of a present-day church that in less than nine months surged with new spiritual power in every activity, saw its Sunday school double its attendance and offerings, saw the attendance of its young people's group jump nearly 400 per cent, saw many children converted, the inauguration of a training class for

child converts and another later for instruction in church membership, saw parents converted and joining the church? These are evidences of Holy Spirit revival.

Christians have been praying a long time for national revival. God has never failed His believing people in national crises. Why, then, do we not see the answer? May it not be that the telescope through which we are looking is so glued to where we think the answer must arise, that we are missing God's way and the opportunity He is offering us? That there

★ ★ ★ ★ ★ ★ ★

About the Author

A consecrated layman, Mr. Hunt makes his home in Hollyburn, B.C., Canada, where he is employed as an electrical engineer. A few years ago, largely through reading an old copy of E. Payson Hammond's *The Conversion of Children*, he became especially concerned with the task of reaching children for Christ. Since then he has given largely of his free time to conducting child evangelism campaigns in several cities of Canada and northwestern United States. Beginning with this article and in four articles to come, he tells of God-given results and describes in details the methods of conducting such campaigns.

is opportunity today cannot be denied. Evidence of it may be found all over the nation. It is within reach of every denomination, of every church and assembly, of every Sunday school, of every Christian worker.

For evangelists who wish to bring unbelievers into their meetings and to have workers touched by the Spirit—the opportunity is there. For pastors who wish to see new life in their churches, new growth, new possibilities—the opportunity is there. For Sunday school superintendents who long for their schools to grow, their teachers to be more in earnest, their children to know Christ and so to be held in the school—the opportunity is there. The question is, how can it be grasped?

THOSE WHO DEAL solely with adults may wonder how evangelizing children could possibly bring blessing in their field, let alone revival; but such are the strange ways of God. What follows is the outgrowth of actual experience, much of it recorded three-quarters of a century ago by E. Payson Hammond in his book, *The Conversion of Children*.

That a book which is seventy-five years old should be of use in our atomic age is astounding! Yet more astounding has been the outworking of much that this book describes. It has opened my own

[Continued on page 830]

Jesus Christ, the Missionary

*Consider Him who left
His heavenly home
to seek and to save
that which was lost*

By E. A. MARSHALL



AMONG the various callings which may be attributed to Jesus Christ, that of the missionary stands out pre-eminent. His characteristics, commission and work entitle Him to be placed as the file leader of the whole enterprise. No one who understands the spiritual needs of man and the righteousness of God will essay to step before Him and call upon the world's benighted races to follow His guidance. In person, in teaching, in example and in service, Jesus stands alone and unapproachable, these making Him the ideal pattern of the Church for all people in all ages.

His Call and Commission

Jesus clearly recognized that His call and commission came from His Father. They seemed to ring in His listening ears constantly, and to keep His attention focused upon the will of God. Often the telltale words dropped from His lips, showing how divinely centered His mind was, and what pleasure and comfort He received from the contemplation of His heavenly call. "My Father which sent me," He once said to the Jews; and again, "As the Father hath sent me." This sublime consciousness steadied Him and gave Him the highest of all authority for His work. It answered the who, why and what that was constantly thrust at Him by jealous Pharisees and scribes. It solved the mysterious questions of daily providences, and eased His life's journey so beset by satanic perils and deeds of human hate.

The perplexing problems of guidance, message, work and support were all included in the one grand first principle of service, "My Father which sent me." With this assured commission no Pharisee could make Him think He had missed His calling or was deluded; no Herodian or Sadducee could catch Him in His speech; no Roman authority could intimidate Him in His work. Jesus started right with "My Father which sent me," and never did He let demons or men cause Him to side-step or waver.

His Response

When the Father's voice broke the silence of the eternal ages, calling for someone to redeem the fallen race of man, Christ heard it and responded. The sublime words of that divine conversation at the throne of God might ever have remained a secret to the world had not the psalmist, with prophetic insight, craved the knowledge of his soul's redemption.

Now we have through inspiration the words that sealed the covenant and show Christ at the moment He chose to be the Saviour of them that believe. Whether the angels heard those words or not, we are not told, but this we know, that He who uttered them knew their weight and what they involved for Him and us. "Lo, I come to do thy will, O God" was not the hasty utterance of one who had not counted the cost. During His earthly life He said of His Father, "I know him, and keep his commandments"; and at the close of His career He declared, "I have finished the work which thou gavest me to do."

No human mind can fathom the depths of humiliation to which His obedience brought Him. He gave up the immediate presence of God to associate with carnal man. He exchanged heaven for the hot, dry summers and for the cold, stormy winters of Palestine. He gave up the control of worlds to be ruled by the Jupiter-worshipping Romans and the Scripture-perverting usurpers of authority among the Hebrews. He exchanged His work as architect of the universe for the work of making yokes for oxen, and crude tools for unskilled man. At last He permitted the Father to turn away His face and leave His soul in foul darkness, that the gospel of grace might flow from His cross of shame.

Has there been in all human times a greater missionary response than this, or anything which approached that abandon of soul which made Christ's work so pleasing to God and edifying to men? "I came down from heaven, not to do mine own will, but the will of him that sent me."

His Work

How sad the followers of Christ would feel if He had blundered in His work; if He had been compelled to have taken back His statements, or acknowledged that His methods were faulty and needed revision. But such was never the case. The source of the perfection seen in His work was revealed in His humble statement, "The Son can do nothing of himself, but what he seeth the Father do." Likewise of His teaching He said, "My doctrine is not mine, but his that sent me."

1. He depended upon regeneration to save men. He knew the flaws in human-kind and what had caused them, for He

searched the Scriptures. No modified interpretation of Holy Writ, so skillfully thrust upon the illiterate Hebrews by scribes or Pharisees, ever deceived Him or led Him to intimate that after all the race was not as bad as had been pictured. Nor did He modify His teachings as to the remedy man needed. "Ye must be born again" was the slogan of His ministry, and the key to the gospel message He left in His covenant will for the Church.

2. He was faithful and thorough in His work. The commission read: "To the lost sheep of the house of Israel." How easy it would have been for Christ to have opened an office in Jerusalem and advertised certain hours for interviews! How easy compared with laboring so strenuously that He had "no time so much as to eat," and so unselfishly that He had "not where to lay his head!"

Such a plan could never have satisfied Christ. He had His work at heart. The "lost sheep" did not mean the few which gathered at the annual feasts at Jerusalem; it meant all those who were under the covenant of promise. Again and again He traversed the hills of Palestine through winter's rains and under the scorching summer suns in order to make sure that every lost sheep in Israel might know that the Messiah had truly come. Eight times He passed through the circuits of Galilee. Over and over He carried His message through Judea and the hills of Ephraim. He went to the highlands of Perea among the rough shepherds and herders of camels and cattle. Yea, because He was a true missionary, He went even beyond the bounds of His task, for He preached to the unfriendly Samaritans and along the Syro-phoenician coast.

3. He trained others to carry on His work. The true missionary builds for the future, knowing that the generations yet to come are just as needy and as valuable to the kingdom of God as the one now living. Christ knew the whole race was included in His death, and He planned that the whole race should receive His message. He was not content with the blessing for His family, city or race, for His vision of service was measured by the furthest limits of human need. "To every creature" was the motto He gave to His followers, for nothing short of this would enable Him to "see the travail of his soul and be satisfied."

He was always careful of His workers. When they were hungry at Jacob's well He sent them away to Samaria to buy food. When they were weary with long continued labors He said, "Come ye yourselves apart into a desert place and rest awhile." As a great abiding consolation to all who went out under His direction He said, "As the Father hath sent me, even so send I you." Thus He lightened the heart and brightened the pathway for all His followers through all the ages.



Behind the bamboo curtain in China are millions of inquiring faces and yearning hearts, eager to hear the gospel.

Is There Hope for China?

By FRED MITCHELL

Despite closed doors and gathering clouds, the hard years which seem to lie ahead may be the Church's best.

THE past few years in China have been a most remarkable period. Never was there a nation—and remember this particular nation includes approximately one-fifth of the world's population—so open to hear the gospel and so ready to respond to it. During these past two years, the problem in evangelistic work has not been to see results in meetings, but to cope with them.

Two years ago on New Year's Day, I was in the city of Nanking. There a Chinese evangelist told me that on that day a group had visited the great prison in that city and had preached Christ to the prisoners. Then he asked me, "How many do you think responded when we asked those interested in the gospel and desirous of becoming Christians to put up their hands?"

I didn't try to guess, although I knew something of the temper of the people and the response everywhere when such an invitation was given.

"At least a thousand prisoners quickly raised their hands, desiring to become

Christians," he told me.

Now no one, of course, would suggest that such a response made these prisoners Christians, but it did reflect the keen interest in the gospel which has been seen everywhere among all classes in China during these past few years. Public address systems have been making Christ known to large numbers in cities and camps, and we thank God for the large number of Scripture portions which have everywhere been received with deep interest and appreciation.

Years ago, in order to evangelize young people in China, mission boards went to great expense to set up schools, with one object, at least, of attracting young Chinese that they might receive education and at the same time be under the sound of the gospel. But in later years there has been a complete reversal of this system. The government schools everywhere have been inviting missionaries to go in, not only to teach the English Bible, but also to preach the gospel. In many schools and universities, missionaries have found an open door, the government carrying the burden of the schools, the missionaries needing only to preach Christ to them.

In former days when the school term

was finished and the young people had graduated, they often left the missionary service and went out to obtain lucrative posts in government or in business and were lost for the church. More recently we have seen a reversal of that also. Often, young men and women with wonderful prospects in government or business posts have turned away from such opportunities in order to go to Bible school, with no other prospects than a pastor's poor salary and the Master's "well done." Bible schools have been springing up, and hundreds of young men and women have been crowding into them in order to receive training for work in evangelism and pastorates and for carrying on a teaching ministry.

ALL THIS BACKGROUND, I believe, helps throw light on the present critical situation. No such advance of the gospel could possibly escape a serious, well-planned, well-timed attack from the great spiritual adversaries.

The attack might have taken one of many forms. It might have come as a nation-wide upsurge of Buddhism. It might have come as a nation-wide revival of opium growing and smoking; and

As China Inland Mission's home director for Great Britain, Mr. Mitchell is as closely in touch as possible with the situation in Communist-held China. The accompanying message was presented before the missions class of Moody Bible Institute in Chicago during a recent visit by Mr. Mitchell to this country.

both of those things have, in some measure, been revived. It might have meant a sweeping Moslem bid for the land. But instead, it has proved to be an attack by an atheistic philosophy with a political program and anti-religious leadership.

In thinking of China, therefore, think of the unseen adversary, rather than of the particular method he has chosen. Had Buddhism revived, then obviously China's alliance would have tended toward India and Ceylon; but taking the form it has, the affiliation is with other countries. The important thing for Christians who have a concern for the evangelization of China and the help of its young church, however, is to remember the spiritual issues and to avoid obsessions with these political controversies.

Great changes are now taking place, and will continue to do so. The position of missionaries from other countries, for instance, is already affected. In many cases they are immobilized as to travel. But so was Paul, when in jail at Rome he found himself greatly restricted, his travel halted and his public ministry circumscribed. But writing to the Philippians, he said, "I would have you know that the things which happened unto me have fallen out rather unto the progress of the gospel," and he enumerates reasons why he rejoices in his present limitations. The situation of Chinese Christians is also greatly changed. In some ways the change is for the good; in others it is fraught with great danger.

How are these changes to be met and what are the future prospects for missions and missionary work in China? They are to be met, first of all, in calm confidence that God is sovereign; His purposes are right. The best years in the history of the Church have often been the hardest. The Church of Christ thrives on trials rather than luxury. The blood of the martyrs is the seed of the

[Continued on page 833]

The Nurse Who Couldn't Be Killed

IN the town in North China where my parents labored for fifty years and where I grew up as a boy, there is a little orphanage for homeless girls which the mission picks up from doorsteps, streets and gutters. These girls—only twenty of them now—range from babes in arms to teen-age young women.

When the Communists swept down through North China, the missionaries stayed on, but the Chinese church there asked them to leave. "We feel it would be better for you and for us," they said. "You will bring less embarrassment to us if you let us ride out the storm alone." And so the missionaries withdrew.

This left the orphanage in the hands of a young Chinese nurse. Foreign money was cut off, but the orphanage carried on, buying wheat on the market, grinding it in their mill and making bread to sell. The little mission donkey was sold because they couldn't afford to keep it, and the little girls, putting blinders on their eyes to keep from growing dizzy, took turns going around the stone mill all day long, grinding wheat.

The Communist officials soon felt that the testimony of the orphanage was too strong, and so one day this young nurse was called before the people's court and sentenced to death.

When the little girls heard that, they went down on their knees and prayed and prayed. And something happened. The officials could never come and take the young nurse to be executed.

A little later the nurse was brought to trial again, and again she was sentenced

to death. Again something happened; the execution wasn't carried out. There was a third trial and a fourth, and at the fourth sentence of death, the Communist official in charge stood up in a rage.

"Give me a rope," he stormed. "I'm going to go and bind and execute her myself! I don't believe there's any God protecting her."

Again, as this news came to the little orphanage, the girls went down on their knees. Presently the Communist official, rope in hand and followed by the executioners, came marching down the dusty street. But just as he put his foot in the front doorstep, something happened: he suddenly doubled up in agony, and had to be carried home.

A few months later, when the Communists evacuated the city and the Nationalists took over, the new mayor invited the Chinese nurse and the girls at the orphanage to share the protection of the city's inner bastion. Once more there was prayer at the orphanage, and while praying the nurse was reminded of Psalm 118:8: "It is better to trust in the Lord than to put confidence in man."

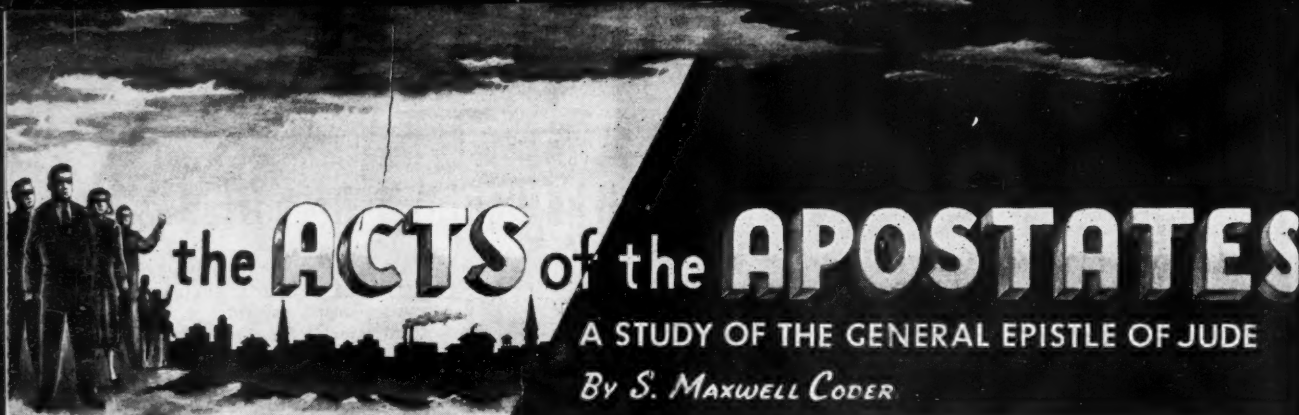
That very night, after she had told the mayor that she and the girls felt led to stay where they were, the Communists unexpectedly came back, stormed the inner bastion and, so people told me, killed or carried away three thousand persons. But the little group of God's people at the orphanage was left safe and sound.

—Sten Lindberg



Left, open Bibles mark this Sunday school class of women in Wuhu, Anhwei; below, a native worker finds many interested listeners to his message of salvation in the market at Penhsien, Kweichow. Photos courtesy China Inland Mission.





the ACTS of the APOSTATES

A STUDY OF THE GENERAL EPISTLE OF JUDE

By S. MAXWELL CODER

Part IV

NOW I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not" (Jude 5, A.S.V.).

There is nothing new about departure from the truth of God. It is as old as the history of the human race, for Cain was an apostate (v. 11). The nation Israel, the angels who sinned, and the people of Sodom and Gomorrah are familiar Old Testament examples of a falling away from God. We know these records well enough, but a continuous decay of our knowledge demands that we be reminded of them, in view of the coming of apostasy into the professing Church.

Every Bible-believing Christian knows the necessity for daily reading of the Scriptures. God calls upon us to meditate on His Word day and night. If we are to be on guard against spiritual declension, if we are to contend for the faith, we must allow Jude to take us back to the ancient inspired records. They contain lessons we need to learn again and again.

Before we are reminded of individual cases of apostasy (v. 11), we are asked to recall three cases of what might be termed corporate departure from God's revealed will. The first concerns a falling away within the ranks of the people of Israel, who were under the blood of the Passover lamb. The second is taken from the history of sinning angels in the invisible spirit world. The third is found in the story of one of the most ungodly groups of beings in all the Bible, the people of Sodom and Gomorrah. Here are representatives of each of the three great classes of God's creatures mentioned in Scripture: saved men, angels, and unsaved men.

What does the Holy Spirit want to teach us by bringing before us the old record of the wilderness experience of the Israelites? Not the fact that God is able and willing to save, important as that is. That He is almighty to deliver is taught again and again from Genesis to Revelation. The Spirit's object here is not to present the blessed truths of the slaying of the Passover lamb and the sprinkling of its blood, or the miracles of the Red Sea and the preservation of a vast host in a howling wilderness; not the typology of the tabernacle, priesthood and offerings. Whole books are given to these great themes. But Jude writes of Israel's sin and punishment only as it relates to the central subject

of his epistle, apostasy.

There is one great lesson for us in Jude 5. After God has saved a people for His name, He reserves the right to destroy that people if they become guilty of certain forms of unbelief or other sins to which unbelief leads.

Let us not minimize this plain teaching of the Word of God in our zeal to protect the truth of the grace of God, or the safekeeping of the saints. We would not be put in remembrance of this appalling record if it had no meaning for us. We are aware of what the Bible teaches about assurance and safekeeping; we get as much joy as does anyone from reading our Lord's words, "They shall never perish" (John 10:28), "shall never thirst" (John 4:14). Nevertheless, it is also written "that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not." It behooves us to search the Scriptures

An Exposition of Jude 5 Complete in This Issue

as to (1) what this salvation was, (2) what this unbelief was, and (3) what this destruction was.

THERE CAN BE NO DOUBT that those whom the Lord saved out of the land of Egypt were truly saved. In announcing their deliverance, the Lord called Israel "my people" again and again. He said, "I have surely seen the affliction of my people that are in Egypt" (Exod. 3:7). He instructed Moses to say to Pharaoh, "Let my people go" (Exod. 5:1). It is written, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord" (Deut. 33:29). The beautiful story of the Passover lamb, followed by the manifestation of God's power as He came down in person to deliver His people, speaks so plainly of Christ, there can be no doubt but that those who came forth from the land of Egypt were saved in a deeper sense than mere escape from the bondage of Egypt.

Without doubt the mixed multitude which came with them included many unbelievers, but no one would maintain that all who perished in the wilderness also perished eternally. If this were so, then only Caleb and Joshua were true believers, since they alone of all who

crossed the Red Sea, above twenty years of age, entered the land of promise.

WHAT, then, was the unbelief of which we are reminded by Jude? It was a falling away from the Shepherd of Israel, who led Joseph like a flock (Ps. 80:1). The record appears in Numbers 14. When the report came in from the spies who searched out the land and found strong enemies entrenched therein, "all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" (vv. 1, 2).

By some law of the unseen world (Matt. 12:36), some unsuspected element in the purpose of God, this cry of unbelief was heard and answered as though it were a prayer. "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me" (Num. 14:28, 29).

By solemn covenant, Israel had been given the land (Gen. 15:18-21; Num. 13:2). But the faith which had accepted the promise of salvation through the blood of sprinkling failed when confronted with the promise of a life of victory and fruitfulness in the place of God's choosing.

It is one thing to believe and be saved; it is something else to enter the land of promise afterward through believing what God's Word says to those who are under the blood. Some know Jesus as Saviour who do not know Him as Lord. Continuing in His Word after believing on Him makes us "disciples indeed!" (John 8:31). There are blessings in this life awaiting all who delight themselves in Him after they have first trusted in Him (Ps. 37:3, 4).

Unbelief kept Israel from enjoying the life of Canaan. "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Heb. 3:18, 19). We are exhorted to fear lest we likewise fail to enter into God's rest (4:1). The importance of the warning given to the Church in Jude 5 is emphasized by the fact that this sin of Israel is also dealt with at length elsewhere in the New Testament.

In I Corinthians 10:1-12, Christians are instructed not to be ignorant of these things. They "happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come" (A.S.V.). Any doubt as to the meaning of Jude 5 is dissolved by this passage.

Five things were true of the Israelites who died in the wilderness. They were all under the cloud; all passed through the sea; all were baptized unto Moses; all ate the same spiritual meat; all drank of the same spiritual drink, "for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." Five things are then listed against which this great example of unbelief warns us. We should not lust after evil things, be idolaters, commit fornication, tempt Christ, nor murmur.

The conclusion of this account in I Corinthians is given in verse 12: "Wherefore let him that thinketh he standeth take heed lest he fall." It is evidently possible for those whom Paul calls brethren (v. 1) to fall. He does not say they may become apostates; the original word is quite different (being *pipto* rather than *apostasias*). The same Greek root appears also in II Peter 3:17: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Although expositors generally refrain from commenting on the meaning of the warning here given in Jude 5, the fact that I Corinthians 10 and Hebrews 3 and 4 likewise attach great importance to what happened to Israel in the wilderness as an example for Christians, makes certain points unmistakably clear.

According to Jude 5, one may be saved, then become guilty of unbelief, and be judged of God because of it. Paul lists five elements in the common salvation of Israel at the beginning of her wilderness journey, gives five ancient sins born of unbelief which threaten the believer in the present age, and warns of the danger of falling. According to Hebrews 3:12, the brethren must beware of "an evil heart of unbelief, in departing from the living God."

WHAT was the destruction visited by the Lord upon the Israelites? There seems to be no basis whatsoever in the context, immediate or remote, for any assumption that it was more than the destruction of the flesh. Israel lost her opportunity for life in the promised land, but it is not said that she lost her salvation.

In order to make this clear, let us again recall the references to sin in Jude 5-7, first on the part of God's people Israel, then by spirit beings concerning whom no salvation is mentioned, and finally by unsaved Gentiles.

Of Israel it is simply written that God destroyed them, but in the other accounts, "everlasting chains" and "eternal fire" are mentioned. We have authority to speak of eternal punishment in connection with fallen angels and lost men and women, but we would go be-

yond what is written if we said the people of Israel who fell in the wilderness were punished with everlasting destruction from the presence of the Lord.

The word *apollumi*, translated "destroyed" in Jude 5, is used elsewhere both of physical death, as in Luke 15:17, and of eternal death, as in John 3:16. In both places it is translated "perish." The context determines the meaning of the word.

Jude is by no means alone in warning of the possibility of the destruction of believers by the Lord if they are guilty of certain sins. In I John 5:16 we find the statement, "There is a sin unto death." This passage may also be rendered, "There is sin unto death." We are

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The Power of Prayer

HARRY K. HOBART

How wonderful the secret place of prayer,
Where heaven's power, in answer to our plea,
Comes down to work a miracle so rare,
That all earth's shadows seem about to flee.

Here is the place where we may touch
The eyes
Of blinded men to new and perfect sight;
Here also to the captive say, "Arise!"
Free from the darkness of the chains
Of night.

In secret prayer, we may unlock the store
Of unknown wealth and free it for the Lord;
Thus, to some distant and ungopeled shore,
Send forth the worker with the blessed Word.

So let us often to this place repair,
To ask and seek and knock insistently;
With praise and thankfulness in every prayer,
So shall we live our lives victoriously.

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not told what the precise nature of such sin is; doubtless it takes many forms. In I Corinthians 11:29, 30 it is revealed that sickness, weakness and death had come upon those who ate and drank at the Lord's Supper in an unworthy manner. It was sin unto death. It resulted in physical death on the part of some who were called saints (I Cor. 1:2).

Occasionally one hears of cases where believers in our own day apparently sin unto death. Christians in an eastern city thought they had seen an illustration of this when a well-known pastor died after sinning publicly against a church with which he had been connected. A young man in the Southwest said, not long before his death, that he was convinced he had committed such a sin in giving up the ministry for financial reasons,

after having received a definite call to preach the Word.

Whether or not such cases are rightly interpreted as illustrations of I John 5:16, it is a matter of divine revelation that God is now, in the Church Age, removing some of His people from this scene because of certain sins. This fact is sufficient reason for our taking Jude 5 seriously as a warning against unbelief, lest we be taken away from any further opportunity for serving Christ on earth.

This is not a major doctrine of Scripture, but it is a part of God's revelation for us. Many faithful servants of Christ are called to glory at an early age; we dare not say of any man that he sinned unto death. We must rather see that we ourselves profit by what is written. Jude 5 is given to warn us, not to enable us to judge others.

One individual in Corinth, because of a particular sin, was evidently delivered unto Satan "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ" (I Cor. 5:5). Ananias and Sapphira were struck dead for lying to the Holy Spirit (Acts 5:1-11). Such cases demonstrate the importance of Jude's warning. They show the seriousness of sin on the part of the people of God.

GOD IS FAITHFUL. He will not suffer us to be tested beyond our strength. With every testing, a way of escape is provided. We are not left in the dark as to how we are to avoid such a visitation as Jude 5 describes. "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31, 32).

God has given us His Word. One of its functions is to provide a means of self-judgment. When it reveals that something we contemplate, or something we do, is sin against God, it affords us the opportunity to confess and forsake our sin. We avoid the necessity of judgment from God when we judge ourselves in the light of His Word. Chastening, as divine judgment upon us, may be our portion if we fail to turn aside from that which the Word calls sin.

Ephesians 5:25-27, the best known passage on this subject, speaks of this purifying power of the Bible. Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the lave of water in the Word (lit.). In ancient Israel, when there was sin, there was also the laver provided for these who served the tabernacle. Made of brazen mirrors, containing water, it not only revealed the need for cleansing, but also offered the means for that cleansing. In like manner, the Word of God reveals our sin, and provides for our cleansing: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 5:9).

[Another in this series of Bible studies by Dr. Coder will be presented next month in an exposition of Jude 6.]



Paul's Photo

LIFE in Israel is rich in form and color. The new nation is made up of a bewildering profusion of national and cultural elements. These differ in their social, political, and intellectual outlook, as well as their religious and spiritual background. There is one people indeed, but from, oh, how many worlds!

Every element and trend of human thought in our times is represented in Israel. Here you meet a profusion of Jews from Europe and elsewhere, representing the learned professions, arts and sciences. Some of them might well be called "displaced intellectuals."

The man who eagerly took hold of my trunks when I arrived at Haifa and carried them for me to the taxi introduced himself as a graduate of several universities and a holder of three doctorates, one of which was a doctor of philosophy degree. "What shall I do?" he replied to my startled inquiry. "I have a family to keep and philosophy does not pay our grocery bills."

Among the common men of the street engaged in every trade you find a small orthodox element which is vociferous and belligerent. They insist on having the life and laws of the new state molded and patterned according to the tenets of the ancient rabbis and sages of Israel.

There are also the others, probably a majority, who have cast off formal allegiance to the religious observances of their people, but who nevertheless nurture a deep-rooted faith in God, perhaps vague and indefinite, but deep-seated nonetheless.

Then there is also a segment of the population which is materialistic and agnostic in its outlook and vitally opposed

A Jewish Christian, Mr. Buksbazen is general secretary of the Friends of Israel Missionary and Relief Society of Philadelphia, Pa. The accompanying article is the third and last of a series on Israel based on a recent visit to the new nation.

THE MIRACLE OF ISRAEL . . .

Spiritual Life

By **VICTOR BUKSBAZEN**



to having the life of the State of Israel based upon the teachings of the rabbis. This group constitutes a Jewish anticlerical movement.

Zionism, although primarily a national movement, nevertheless has in it deep religious undertones and sentiments which should not be ignored. The imprint of the ancient Messianic hope, with its aspirations for universal peace and salvation, has been too deeply ingrained in the thinking of the Jew not to have a lasting effect.

The influx of the oriental Jews from Yemen, Iraq, and northern Africa—Jews who are extremely pious, often to the point of fanaticism—adds strength to the orthodox element in Israel today. Only recently Yemenite Jews were involved in a near revolt which resulted in a cabinet crisis. They refused to send their children to government-sponsored secular schools, because they felt they would not get adequate training consistent with their traditions.

I was told that during the recent war between the Arabs and Jews, Jerusalem was besieged for a considerable time. The defenders held out without food, without water, and without ammunition until their Jewish brethren from other parts of the country came to their rescue. Their reinforcements, however, broke through on the Sabbath and were promptly stoned by the orthodox Jews in Jerusalem for daring to break this holy day. A similar experience was that of a Jewish doctor who was summoned to take care of a critically ill child on the Sabbath day. He was stoned and had to run for safety. The child died, but the Sabbath was not broken. Or was it not?

WE HEAR a great deal concerning the transformation wrought in the land of Israel by her returning children, and how the desert has been made to blossom like a beautiful garden. All this is true. Not enough attention, however, has been paid to the effect of the land upon her returning children. The land of Israel has an influence, an eloquence, a message all her own, which cannot be ignored. Immediately upon your arrival it speaks to you with a language both powerful and tender.

In the land of Israel the Jew as well as the Christian is confronted with the great mysteries of the eternal God who has revealed Himself so gloriously in this blessed little country. Every place, every

hill and valley, has a history of God's interposition in the affairs of men. How can you remain unmoved when fifty centuries look you in the face and speak a language more eloquent than any human tongue?

Here is a voice that impresses the mind and shapes the thinking of men, whether they realize it or not.

When the Jew goes to the south, to Beersheba and Hebron, he comes face to face with sights reminding him that this is the land where Abraham, Isaac, and Jacob lived and communed with God. In the Jerusalem area he is confronted with all the wonders of Jehovah's dealings with Israel. There is the site of the temple and the still existent Walling Wall, bringing back memories both tender and painful. There is the Hill of Zion upon which stood the city of David, and where the seat of the Messiah's government will be established following His coming.

In Galilee one is confronted with the numerous towns and hamlets associated with the earthly life of our Saviour. There are the lovely hills and valleys, and above all the Sea of Galilee, unchanged as in the days of the Saviour when He stood upon her shores, calling the Galilean fishermen to follow Him that He might make them fishers of men. The boats near the shore, the fishermen's nets drying in the sun, and the sparkle of the water, all turn one's thoughts anew toward the One whose ministry changed the destiny and lives of men forevermore.

JESUS OF NAZARETH, Israel's once rejected Messiah and Saviour, looms large in the thinking of the Jews today. They inquire concerning Him, read His gospel and many are drawn to Him, openly or secretly.

While writing this article, I received a letter from a Hebrew Christian brother in Israel, telling of a very recent conversion. "I had the joy of meeting with a rabbi who believes in the Lord Jesus Christ," the letter says. "He has been in this country only one year and found the Lord by reading the New Testament while here. Now he testifies to all the people about Christ."

"He also wrote to the *Knesset* (Parliament of Israel), telling them there is great trouble ahead if they do not accept the Lord Jesus Christ as their Messiah. He visited me recently, and I also went to see him last Saturday. It was a great joy to me."

There is a considerable number of such Jewish believers in the Holy Land today,

Moody Monthly

Life in the Holy Land

*Religious fanaticism and violent unbelief,
Messianic expectations and Christian faith
all rub elbows today in the land of Abraham*

although no one knows exactly how many. According to latest statistics, the population includes some 45,000 Christians. Many of them are Arabs or Europeans, but there is also a large number of Jewish believers. Every ship arriving at the port of Haifa and many of the planes landing at the great airport of Lydda bring some of Israel's believing remnant. Although surrounded by a sea of unbelief and suspicion, many of them boldly confess their Lord.

I remember particularly some of the Jewish believers who, not counting the cost, are witnessing for their Lord. There is the K—— family on Mount Carmel. During the recent Arab-Jewish war, they were compelled to close their grocery business. Now they are supporting themselves by raising chickens for meat and eggs. Seven children, along with the four children of a widowed sister, live together with their parents, forming a kind of natural *Kibbutz*, or communal settlement. It is amazing the respect they command among their neighbors. They always give testimony to Christ as Saviour and King of Israel. Their home is a meeting place for believers. Often they go out to witness among both Jews and Arabs. On several occasions I was privileged to go with them.

One day we visited an old Jew in Haifa, Chaham P——. *Chaham* is a title of honor which literally means "wise man." But it also designates the bearer as a judge of matters of religious observance and a justice of the peace where family and neighborhood life are involved. We visited him at noon. Dressed in white, he was dozing on the porch of his little house. His long white beard and peaceful figure reminded me of Abraham sitting in his tent in the heat of the day. We were about to withdraw when he suddenly sensed our presence and roused himself gently.

"Oh, my son," he said to Mr. K——, "it is so good of you to come to see me."

When I was introduced as a good friend from America, he said, "Any friend of yours is mine too. The Lord bless you both."

We sat and chatted. He spoke gently

and lovingly, expressing his deep faith in God and in the coming of Messiah.

When told that the Messiah had already come he nodded, saying, "Maybe He did, I do not know; maybe He did."

Brother K—— said to him, "If Messiah comes and He turns out to be Jesus, won't you have to confess your disbelief? Won't you feel embarrassed for rejecting Him?"

He said, "I certainly will, if He is Jesus." And then he added, "I am an old man, over eighty now. I do not expect or desire anything more from this life. I have had riches and honor and everything I could wish. All I want now is to see the coming of Messiah." Here was a true son of Israel, the veil upon his heart, but still waiting for Israel's hope.

On another occasion we visited a group from a tribe of Druse Arabs, living on Mount Carmel and in the hills of Galilee. They claim to be descendants of Jethro, the Midianite, Moses' father-in-law. Their religion is mysterious and secretive, and apparently consists of a mixture of Judaism, Mohammedanism and Christianity. They believe in the Ten Commandments, also that the Lord Jesus Christ was a great Prophet and even died for our sins upon the cross, but they deny His divinity.

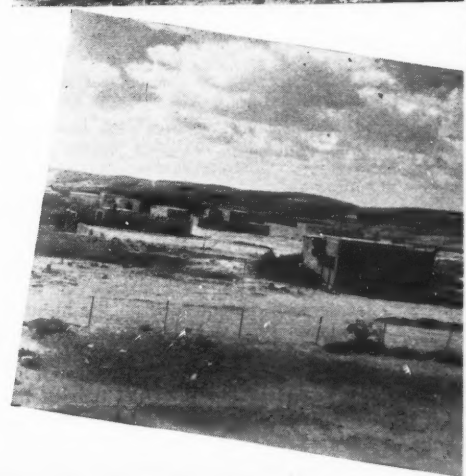
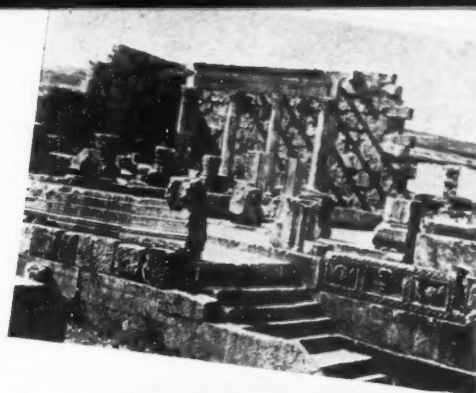
We witnessed to them, a young Hebrew brother translating for us into fluent Arabic. From my knowledge of Hebrew I was able to follow the Arabic translation to some extent. The similarity of the languages as well as the facial similarity of Jew and Arab was very striking. Truly Ishmael and Isaac were brothers. May the day come when they will be brothers in a common Saviour!

THE PRESENCE of Hebrew Christian witnesses in Israel is of supreme importance today. Among these Jewish believers are a number who bear a good testimony for their Saviour. A Hebrew Christian woman, a high school teacher with a doctor of philosophy degree, comes to mind. Her integrity, education, and sincer-

[Continued page 866]

In the Holy Land such scenes as these are constant reminders of God's dealings with His people. Top to bottom, ruins of the synagogue in Capernaum, Mary's Well at Nazareth, Cane of Galilee where the Lord turned the water to wine, Beersheba, and, lower right, Well of Abraham at Beersheba. Photos by the author.

August, 1950





As she waded into the river, Zonda's heart thumped suffocatingly against her ribs, and she prayed for protection against the scaly ones.

When the Witch Doctor Failed

A TRUE MISSIONARY STORY

By Alan Livingstone Wilson

Low, sinister and evil came the word—
"Tagati!" And suddenly there was only
one prayerful girl to hold off bloodshed

TROUBLE had fallen like a thunderclap on Kongola's kraal. The evil-wisher, whoever it was, had done his work only too well. Not only had he put a particularly potent spell on the induna's cattle, so that they had succumbed one by one with "foot-and-mouth," and the flourishing corn had wilted under an unknown blight, but the chief himself had collapsed. Chief though he was, he lay on a skin rug on the dung floor of his hut. A white person, noting his shallow breathing and perspiring brow, would have diagnosed his complaint as bronchitis or even pneumonia. But to the Zulus it was witchcraft, pure and simple.

Zonda, the chief's daughter, was troubled. Alone of all the dwellers of Kongola's kraal she had light and under-

standing. Sunday after Sunday she had walked over the rolling hills to the little whitewashed mission hall, and there the white man's "magic" had brought peace to her soul; the blood of the Son of God—*Ujesu Kristo*—had brought cleansing to her heart.

But now a furrow creased her forehead as she bent over the great iron pot in which the day's supply of *sadsa* simmered, and she prayed silently and constantly for guidance. Calamity meant only one thing to her dark-souled people—witchcraft! Her hand trembled as she stirred the thick corn-meal mush. She sensed the growing tension as the induna's groans grew worse, his fever higher. She knew the inevitable outcome. "*Unkulunkulu*," she breathed, "please help me! I am but a weak, foolish woman; I am as nothing. Yet You will help me! The *Mfundisi* said so. You can use even me!"

A fat man crawled painfully through the low opening that served as both win-

dow and door of Kongola's *kya*. It was Maraki, her father's right-hand man. His compressed lips and drawn brow told her their own story. Her heart began to beat louder. She stoked the fire, pretending to take no interest in the fat one's movements, but she was watching him as he strode across to where a knot of warriors—quite contrary to the white governor's regulations—were making and mending weapons of war.

Zonda covertly eyed them, her heart sad. How few in the kraal had responded to the white man's teaching! "Women's foolishness!" they called it, fit only for girls and old men. Their loud boastful ways, she knew, would disappear if they only knelt, as she had knelt, at the rough-hewn altar rail in the church on the hilltop.

"Tagati!" Her heart pounded as the sinister word, low though it had been uttered, came to her ears. Witchcraft! The men were clustered about Maraki, their faces animated. This was to their liking. Give them men's work to do—

☆ Illustrated by Stanley Fleming ☆

Along with his wife, Mr. Wilson served for a number of years as a missionary in Africa under the Evangelical Christian Fellowship of Canada, with which he is still associated. A resident of Toronto, he is a frequent contributor to various Christian publications in the United States and Canada.

vengeance! They were experts at it! Their assagais were thirsty for blood. It had been years since they had drunk anything but deer's and lion's blood. Poor drink! They were made for human blood!

Then another word, a name, one synonymous with all that was fiendish and evil, came to the listening Zonda, as she stoked and stirred. Infamous wizard with a record of crime as long as yonder winding river—yet undetected—he flourished on black magic, kept it alive, deliberately fanned the embers that were in danger of dying out since Lorne Newcombe, the "Melican," had come to the whitewashed mission hall on the hill.

She bit her lip as she saw Pondola, a youth noted for his running powers, detach himself from the group, and go loping over the brow of the hill, to disappear from view. He had gone to fetch the man of blood, the evil one, the bringer of trouble!

For the moment her thoughts ran riot. What could she do, a weak girl, arrayed against such malevolency? Then her heart throbbed with renewed hope, and was calm. She would try—not in her own strength, but in the wisdom that the "Great-Great" would give her. She picked up a large calabash and strolled with well-simulated unconcern past the hut toward the river down in yonder valley.

Maraki noticed her, and his face grew dark with suspicion. "U ya ngapi?" he shouted gruffly.

"To get water!" replied Zonda, holding up her gourd to show him. He grunted and turned again to his companions. She sauntered on, but as soon as she was over the brow of the hill out of sight of the camp, she broke into a run.

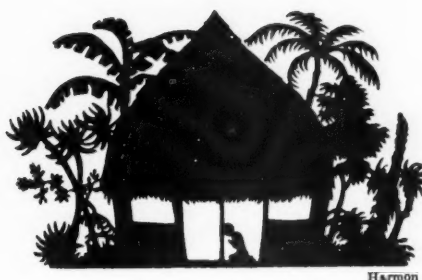
II

Zonda shuddered as the sound of scraping came to her ears—the sharpening of assagais on flat stones—as she scudded through the long grass that led to the river. "God grant that I may not be too late," she groaned.

Soon, far across the river, she saw the object of her quest—the herd boy, a lad she knew she could trust to take a message to the white missionary. The river, brown and sluggish, lay between her and young Bombola, but she knew there was no time to go to the ford. As she waded in, her heart thumped suffocatingly against her ribs, and she prayed for protection against the scaly ones. It was not called Crocodile River for nothing. She gasped as she saw a swirling of the water, and expected every moment to feel the cruel saw-teeth crunch against her flesh, but it was only a harmless leguan, probably more scared than she herself. She dragged herself up on the opposite bank with a sigh of relief. Then, slipping on the garment she had removed, she pressed on, still panting heavily from her exertions and distress.

Bombola saw her coming and sauntered along to meet her, a wide grin showing his square, white teeth, his lithe brown body shining in the sun.

"Speak, woman, speak!" he taunted, as Zonda tried to still her breath long enough to form words. At last she made herself heard, and her terror-struck eyes and sobbing words made his smile vanish.



Harmon

Whom Shall I Send?

E. MARGARET CLARKSON

*Whom shall I send, and who will go for us?
Then said I, Here am I; send me.—Isalah 6:8*

Whom shall I send? The voice of Jesus calls us;
O who will go to far-off lands of night,
Where dying souls, enslaved by sin, beseech us
For help, for hope, for freedom and for light?
Who then will go, the Word of Life to take them,
Tell them of Christ, His mercy and His might?

I hear Thy call: as Lord and King I own Thee;
My lips have breathed Thy healing, holy name;
Shall I delay for other hearts to heed Thee
While souls despair in sorrow and in shame?
Should Christ return before His Word has reached them,
How should I bear my burden of great blame?

Lord, here am I—to go where Thou wilt send me,
To bear abroad the name that makes men free;
Speak Thou through me the truth Thy grace has taught me,
Use my poor life to turn men unto Thee!
I heed Thy call: the life I owe I bring Thee;
Lord, here am I—my Saviour, oh, send me!

★ ★ ★

"Bombola," she gasped, "the assagais of Kongola's kraal are thirsty! Blood will flow unless someone acts quickly." She gasped out her story, pressing upon him the urgency of getting word to the white *Mfundisi*. "Delay not! The evil wizard will even now be on his way to sow his poison in our men's minds!"

Bombola shook his head helplessly. "What of the cattle? Maraki's sjambok will curl around my shoulders if I bring them not back to the kraal at the set of sun. They will stray if I leave them. And who is to keep a sharp eye for Itombi, the snake, or Ufuni, the lion, if I go?"

Zonda was growing more desperate. "I will look after them," she moaned. "Go! The shadows lengthen. The time grows short. If Sinoko comes, your father and big brothers—and many another father and brother—will go to the white man's jail, perhaps will even know the strength of the white man's rope!" The lad's eyes grew wider, his face a trifle gray. "I go," he said simply. "What must I tell the *Mfundisi*?" She poured out her message, and the boy was off like a deer.

Zonda watched him until he had disappeared; then she groaned again. What could she do now? She couldn't stay here long. Maraki would miss her and grow more suspicious. The cooking needed her attention. Her father needed someone to moisten his puffed lips. A hundred reasons clamored in her brain as to why she

could not stay with the cattle. She prayed again—desperately, sobbingly. *Unkulunkulu* would guide her; she would trust Him.

She set off homeward without a glance at the patient beasts which, heads down, continued their grazing. No solution occurred to her until she was almost back at the kraal, having waded the sinister brown waters again in safety, and filled her gourd at the farther bank. Then her heart gave a throb of gratitude as she saw young Kumalo, armed with a fish-pole, coming down the hill path. "Thou hast answered," she breathed.

Stopping the lad, she turned to him with a resolute face. "Kumalo," she said, "you have set your heart on a great knife—one like the fat white police baas has in his belt—a knife with a pocket of hide."

His eyes sparkled. He would have spoken, but she grasped his arm with growing intensity. "Listen," she went on, "the lightning is about to strike! I have sent your brother to the *Mfundisi*, who will come like a vengeful lion. The cattle are untended. Mind them till the sun goes to rest and Bombola returns, and the knife is yours!"

The lad was plainly having a struggle between his desire to help, and his craving for coaxing fish from the river. But her pleading eyes won the day. He

[Continued on page 851]

THE MISSION FARMS STORY

By HAZEL THOMSON



Lives and land have been reclaimed together on beautiful Medicine Lake

LESLIE Harper looked around doubtfully. If ever he had seen a rundown farm, surely this was it. Quack grass grew everywhere. Dilapidated buildings, sadly in need of paint and repair, leaned and hunched in the weeds, and the woods nearby were tangled with broken trees. Along Medicine Lake for more than half a mile the shore was covered with debris.

"The land is so poor it wouldn't raise a fuss," the county agent beside him admitted cheerfully. "But it might do for what you want."

Mr. Harper looked thoughtful. Only a day or two earlier, Dr. William E. Paul, superintendent of Minneapolis' Union City Mission, had called him from his other duties at the mission.

"Take three days off," Dr. Paul had instructed him. "Look for a farm not more than fifteen miles from Minneapolis with a lakeshore, creek or small river on it." So the search had begun, and now this farm was before him—130 acres of rolling, wooded Minnesota land, three thousand feet of shoreline on beautiful

Medicine Lake, and all within approximately ten miles of Minneapolis. Might not this be the Lord's choice? He wondered. Along with the county agent, Harper climbed into their car and drove away.

Events since that day in 1926 when the farm was first considered for mission use have abundantly confirmed God's leading. Today the dilapidated buildings, the weeds, the dead limbs and the debris along the lake are gone. Instead, acre after acre of grassy, gently rolling woodland form a fitting setting for cobblestone, brick and frame buildings, for cottages, tepees and wigwams. Rustic bridges, benches, fences and outdoor fireplaces dot the landscape.

This is Mission Farms, site of the Medicine Lake Bible camps, conferences and conventions, which have brought blessing to hosts of people, young and old, each year. Estimates indicate that more than one thousand young people make definite decisions for Christ there annually and others dedicate themselves to Christian service. Meanwhile Mission Farms is providing both a home and worthwhile employment for mission converts.

The transformation which Mission Farms has undergone has been the result of prayer, faith and work. Along with the reclaiming of the land and buildings—and even more important—the lives of men have been reclaimed and renewed in the power of the gospel. As the men have worked to remove the weeds and broken branches on the farm, so has the Spirit of God and the healing of outdoor living worked to clear away the spiritual and mental debris left by sin, poverty, discouragement and ill health.

When Dr. Paul and the Union City Mission board began the search for a farm, it was with a vision of the need of the men with whom the mission was working in Minneapolis' Gateway District—men who had but recently been reclaimed from lives of drunken, aimless, hopeless existence. Recent converts desperately needed open-air life away from their old surroundings. Many needed a place to regain wasted health, to build up sound work habits. Above all, they needed a place of refuge until they had become more firmly established in the Christian faith. With such a vision, the work of rehabilitating both the men and the farm was undertaken.

In 1927, a year after Mr. Harper had first seen the farm, the mission agreed to rent it for one year, with the understanding that the rental payment, if the Lord so led, could be applied on purchase of the land. So successful was the first year's operation that the farm was purchased in 1928. More land was added later.

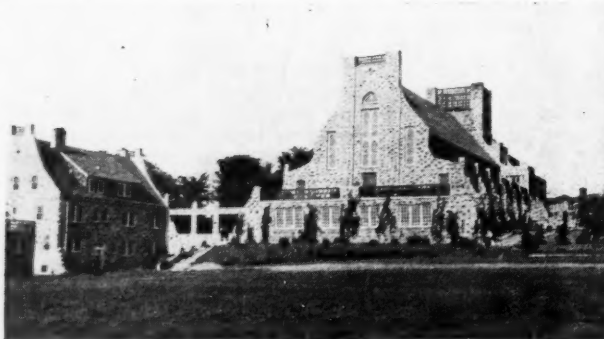
Eighteen men were housed on the farm during the first month. Later in the year, the number grew to seventy-five. At one time during the depression as many as 776 were on the grounds.

Worship services for the men began immediately. At first they were held in a natural open-air amphitheater. This was improved the following year with the addition of a platform. Setting the foundation posts for this platform, a convert of less than a month knelt and prayed, "Dear God, I have done many things again You. This is the first thing I have ever done for You. Now bless it." Seemingly God honored this simple but earnest dedication.

Meanwhile efforts were being made to make the farm productive once again and to provide comfortable quarters for the men. A farmhouse, barn and shed were ready for occupancy when the mission took over. Blacksmith, wagon and

Wife of a Chicago businessman and part-time pastor, Mrs. Thomson utilizes spare time to write for various Christian publications.

Below, residence and chapel at Mission Farms; lower right, Teepee Village, providing rustic, but comfortable quarters for conference grounds guests.



Mission the re ong with buldings lives of renewed the men eds and has the of out- way the by sin, ealth. on City a for a ne need on was ay Dis- y been aimless, ts des- y from eded a o build l, they ey had in the on, the en and er had agreed under- if the rchase e first s pur- added n the in the y-five. on as began eld in This h the foun- nvert ayed, hings have eem- ear- de to again s for shed mis- and chly

machine shops were set up. Sturdy beds were made from rejected springs and hospital cots. More than a thousand mattresses were made from renovated material in the farms' mattress factory. Odds and ends from local junk yards were gathered and made into plows, cultivators and mowers.

Marshes were drained and accumulated debris removed. An old portable sawmill was remodeled and put to use, turning some of the farm's timber into lumber. All this labor was done by the men.

Even the serious problems of obtaining stock for the farm were solved. A herd of cows was borrowed and calves were raised. Later a prominent citizen, contributing funds for building up this herd, remarked humorously, "It is unusual for a Guernsey breeder to finance the purchase of Jersey cows!"

Aging horses were donated to the farm until it was jokingly said that Dr. Paul was "running a home for old horses as well as for needy men!"

But the old horses, like the men, proved a boon to the farm. In spite of their age, they were able to drag logs and do other necessary work. Seven little pigs from prize-winning stock started the farm in the hog-raising business.

Meanwhile a mission conference and Sunday afternoon services held on the spacious grounds had proved so successful that invitations were issued to several groups to hold conferences and meetings there in 1929. Thus the movement which resulted in the establishment of Medicine Lake Conference Grounds was born.

A huge task faced those in charge, but by prayer and hard work, auditoriums, sleeping quarters and eating accommodations were provided. Even before the various buildings were complete, the grounds were made ready and opened for church and Sunday school picnics as well as young people's outings.

Lumber and brick were obtained from a Minneapolis hotel which the mission was paid for dismantling. Cobblestones were gathered from everywhere. Sand for mortar and plaster was obtained from the lake. Logs and saplings were converted into woodwork and furniture. Stained glass from an abandoned church nearby was put to good use. Miraculously, a rustic stone auditorium with a seating capacity of 2,000 arose, and a memorial chapel accommodating 600 was erected. An aged man who had believed his days of usefulness were over built the chapel altar, cutting and laying every stone.

Other buildings followed in rapid succession: the inn, dormitories, recreation halls, conference rooms, classrooms, cottages, tepees and wigwams, all lending to the rugged and rustic picturesqueness of its setting. With the exception of a replica of the cabin in which Abraham Lincoln was born, all the buildings were original in design, planned by Dr. Paul. Most of the material was secondhand.

Adolph Ledstrom, a successful contractor whose work was curtailed because of the depression, became farm superintendent. Capable and dependable, with

[Continued on page 832]

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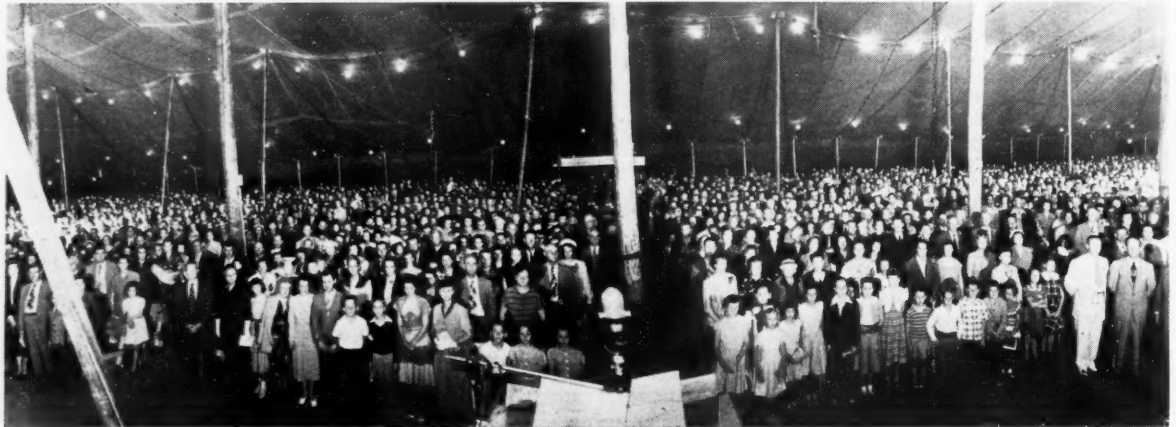
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EVANGELISM

Articles of interest . . . News of Bible conferences and evangelistic campaigns

"Best Since Billy Sunday"



Part of the crowd that gathered for one of the closing services of the recent united evangelistic campaign in Newport News, Va.

WHAT residents say was the largest united evangelistic effort undertaken in Newport News, Va., since the Billy Sunday campaign in 1923 was recently completed under the preaching ministry of Harry McCormick Lintz, Riverside, Calif., evangelist.

Held in a large tent from May 14 through June 4, the city-wide meetings were sponsored by the Newport News Fishers of Men organization and forty local churches. During the three-weeks' series of meetings, the Spirit of God moved in a definite way among the congregation and throughout the entire community.

By the end of the campaign, 200 persons had recorded public decisions for Christ, in addition to unrecorded decisions made in homes and elsewhere. Approximately 650 rededications had been noted and 40 young people had responded to the challenge to dedicate themselves for full-time Christian service.

Attendance at the series of services totaled 42,000. Beginning with a small congregation of 800 on the first Sunday evening, the meetings continued to attract larger and larger crowds until the closing night, when some 3,800 were present. On several occasions the tent's capacity of 2,500 was exceeded and the tent walls had to be raised to permit overflow crowds to stand outside. People from all walks of life attended the various services, including such city officials as the mayor, councilmen, chief of police and city manager.

The idea of the interdenominational campaign originated a year ago with the Fishers of Men and received early support from the Christian Ministers' Association of the Virginia Peninsula and from various churches. An extensive and

efficient organization arranged for details and for the all-important matter of prayer support.

Dr. Lintz was assisted in the meetings by Jack Holcomb, song evangelist of Waco, Tex., and Cecil Bolton, Fort Worth, Tex., organist.

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

☆

A MAMMOTH open-air rally—expected to be the largest one-night evangelistic rally ever held in the United States—is being planned for September 14 in the Pasadena Rose Bowl, Pasadena, Calif., with Billy Graham as speaker. The Rose Bowl accommodates 101,000 persons.

Meanwhile one thousand weekly prayer meetings "spanning the nation and girdling the globe," but concentrated especially in southern California, are being organized in connection with the rally. Prayer for spiritual revival, especially for an out-pouring of divine power upon the huge co-operative meeting in Pasadena, has been set forth as the objective of the weekly gatherings.

Arrangements for the rally are being made by an interdenominational committee, representing hundreds of regional and local church groups. Numerous Christian organizations and schools are

also among the meeting's sponsors.

Reports from Portland, Ore., tell of detailed and prayerful preparation for the city-wide evangelistic campaign scheduled to continue there from July 23 through the month of August, also under the ministry of Billy Graham.

The Portland campaign is being sponsored by more than 200 churches in co-operation with numerous Christian schools and evangelical organizations. Among those announced as participants in the six-weeks' campaign are Song Leader Cliff Barrows, Soloist Beverly Shea and Evangelist Grady Wilson.

Writing just before MOODY MONTHLY went to press to request readers' prayer support, Dr. John G. Mitchell, president of Multnomah Bible Institute, said:

"Much preparation is being made, and God's people are believing for a mighty moving of the Spirit of God. Hundreds of cottage prayer meetings are being held, personal work classes are being conducted, publicity and promotion are going ahead, and there is a growing expectancy among God's people. Indeed, revival is already being experienced in many churches, and we pray and believe that God will use His servant in evangelizing not only Portland, but this whole Pacific Northwest."

Under the leadership of William Sloan, forty churches of Snohomish County, Wash., and the very active Youth for Christ organization of Everett, Wash., recently united in sponsoring a fourteen-days' series of meetings. The group took over the Trianon Ball Room and converted it into the Maranatha Bible Hall, where Evangelist Hyman Appelman was speaker. Several hundred decisions were made for Christ. Co-operating pastors

have agreed to band themselves together in an evangelical fellowship to perpetuate this spiritual growth experienced before and during the campaign.

"Preach ye upon the housetops" was literally fulfilled—with loudspeakers in the church belfry—in the meetings held by Joe Arnett in the Baptist Church, Kellerville, Ill., during the first two weeks of June. Previous to these services, the Lord used Mr. Arnett to bring the message of salvation to "God's Acre," a mission station near Stilwell, Okla. Missionaries Alma Ayling and Gladys Bowman, who are in charge of the work, conduct services in twenty-six rural schools in addition to their services at the mission station.

Evangelist and Mrs. L. James Kindig, of Mattoon, Ill., report excellent results of meetings in Wellington Place Baptist Church of Wichita, Kan., and Calvary Baptist Church of Des Moines, Iowa. Both campaigns were blessed with a genuine revival atmosphere and with outstanding conversions.

Mr. and Mrs. O. W. Stucky recently closed a two-weeks' campaign in the First Baptist Church of Garden City, Mich. This was a return engagement to the church and was again greatly blessed of the Lord in the salvation of fifty precious souls, and more than 100 other decisions for life service, consecration, and church membership. On the last night a seventy-eight-year-old widow came to the inquiry room with her Bible, saying that she had been much concerned about her salvation. Later she saw the open door of grace and entered in with joy and confession.

The meetings of Charles H. Smith in the Wesley Methodist Church of Denver, Colo., during May, were well attended in spite of graduation and commencement activities of the local high school. The entire church received great spiritual refreshing and is awaiting another campaign with Mr. Smith this fall after his return from a European evangelistic campaign under the auspices of Youth for Christ International.

Seven entire families came to Christ during the third annual campaign sponsored by the Solomon Valley Evangelistic Association of Portis, Kan. First to be saved was a mother, who found it necessary to leave her child in the arms of a friend as she went to the altar. In a few seconds the father followed, thus preparing the way for a Christian home. The next persons to step out for the Lord were a man and wife. These were followed by a family of six, father, mother and four children. As these families found the Lord, other individuals came to Him, also. These left the altar to go out and bring others, brothers, sisters, children, neighbors and friends to the Saviour. These meetings were under the leadership of Evangelist Charles E. Boren and John Landis, song leader and soloist.

Eddie Wagner reports that the Lord has worked in a wonderful way in recent revivals. The first was in the Paron Baptist Church, Paron, Ark., during April. Twenty-nine professed faith in

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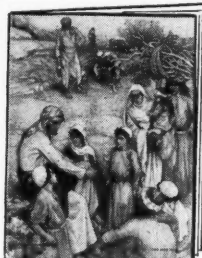
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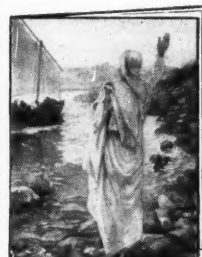
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Christ, including a large number in the local school. The next meeting was in Springhill Baptist Church of Springhill, Ark., where ten accepted the Lord and Christians were moved to serve the Lord in a greater way. The third meeting was in the Cass Community Church of Hinsdale, Ill. During services held the first part of May, twenty-six trusted the Lord as Saviour, and twenty Christians made rededications.

Alert for every opportunity to preach the gospel, Evangelist Bert Turner of Detroit, Mich., recently held a series of three evening meetings in a drive-in theater near Plainfield, Ind. The theater, complete with public address system and car speakers, was made available without cost following a successful three-weeks' series of meetings held by Mr. Turner at the Belleville Methodist Church in nearby Belleville, Ind. Those attending the theater services heard programs of special music and gospel preaching by Percy Crawford, director of the Christian television broadcast, "Youth on the March"; Dr. B. R. Lakin, pastor of the Cadle Tabernacle, and Mr. Turner.

A gracious, Spirit-directed revival came to a close recently in the Fairview Methodist Church of Roanoke, Va., where W. Ware Trent is pastor. The services lasted two weeks and were marked by the presence of the Holy Spirit from evening to evening. Scores rededicated their lives to Christ, several made professions of faith in Christ as Saviour and one person volunteered for full-time Christian service.

Special messages were brought by the pastor assisted by Fred Jordan of the Williamson Road Church of the Brethren, who ministered as guest song leader and soloist.

Among the outstanding features of the meetings was the conversion of a locomotive engineer who was already on the register of membership, but who had not been converted. Deeply under conviction, he climbed into the cab of his locomotive and about midnight made the surrender and was gloriously saved.

At one service the entire choir of some twenty voices knelt in rededication with tears of penitence and joy.

As a result of the meetings, one of the teachers in the church school now spends the greater part of his lunch hour each day reading the Bible to his fellow employees and having them read with him. A young woman, already a Christian, volunteered for full-time Christian service and is studying the Bible in connection with her secular studies under the direction of her pastor.

* FUTURE ENGAGEMENTS

Hyman Appelmann: July 17-Aug. 6, Decatur, Ill. (county-wide); Aug. 7-20, Bristol, Va. (city-wide); Aug. 21-27, Sandy Cove Bible Conference, North East, Md.; Aug. 28-Sept. 4, Winona Lake, Ind.
Wes Auger: Aug. 5-13, Youth for Christ tent campaign, Noble-Laporte Counties, Ind.; Aug. 20, Tabernacle Baptist Church, George, Iowa; Aug. 23-Sept. 1, First Baptist Church, Spring Valley, Minn.
William Ward Ayer: Aug. 8-13, Annual Bible Conference, First Baptist Church, Asbury Park, N.J.
John Carrara: Aug. 6, Hydeview Baptist Church, Plainfield, N.J.; Aug. 20, Dutch Reformed Church, Ridgefield, N.J.; Aug. 27 (A.M.), Dover, N.J.; Aug. 27 (P.M.), Fairview, N.J.
Merle Fuller: July 25-Aug. 13, "Christ for Shamokin" city-wide campaign, Shamokin, Pa.; Aug. 20-

Sept. 10, "Christ for Baraboo" union campaign, Baraboo, Wis.

Gavin Hamilton: July 24-Aug. 1, Jamaica Keswick Convention, Jamaica, B.W.I.; Aug. 8-20, Balboa, Canal Zone, Panama; Aug. 21-27, Quito, Ecuador; Aug. 28-Sept. 4, Lima, Peru.

R. I. Humbert: Aug. 27-30, Marion, Kan.; Aug. 31-Sept. 3, Hoisington, Kan.; Aug. 13, Broadway Presbyterian Church, New York, N.Y.; Aug. 14-20, Lake Arrowhead Bible Conference, Binghamton, N.Y.; Aug. 21-26, Lake Wabanna Bible Conference, Edgewater, Md.; Aug. 27, Baptist Temple, Philadelphia, Pa.; Aug. 28-Sept. 3, American Board of Missions to the Jews, New York, N.Y.

Charles H. Smith: June 22-Sept. 22, European evangelistic campaigns for Youth for Christ.

Gerald L. Stover: July 30-Aug. 5, Odosagih Bible Conference, Machias, N.Y.; Aug. 6-13, Ontario Bible Conference, Lycoming, N.Y.; Aug. 14-20, Central New York Bible Conference, Homer, N.Y.; Aug. 27-Sept. 4, Prophetic Bible Conference, Reading, Pa.
Eddie Wagner: July 23-Aug. 4, Chickasaw Baptist Church, McGeehee, Ark.; Aug. 6-20, community-wide revival, Wabash, Ind.; Aug. 27-Sept. 10, city-wide revival, Fort Atkinson, Wis.

Louis Wunneburger: Aug. 13-27, First Baptist Church, Comanche, Tex.; Aug. 28-Sept. 10, tent revival, Vernon, Tex.

Moody Extension Staff

James R. Calhoun: Aug. 7-13, Ocqueoc Gospel Center, Millersburg, Mich.; Aug. 19, Hillsdale County Youth for Christ, Hillsdale, Mich.; Aug. 20, Ganson Street Baptist Church, Jackson, Mich.; Aug. 21-26, Hi-C Industrial Health Camp, Joliet, Ill.

Elton W. Crowell: Aug. 13-27, union tent meeting, Moweaqua, Ill.

Edwin W. Guber: Aug. 13-20, First Evangelical Free Church, Denver, Colo.; Aug. 20-27, Mt. Hermon Bible Conference, Mt. Hermon, Calif.

Michael A. Guido: Sept. 17-Oct. 1, Evangelical United Brethren Church, Newton, Kan.

Robert J. Kees: July 24-Aug. 4, Youth Bible Conference, Reeves, La.; Sept. 13-17, First Baptist Church, Rantoul, Ill.

Raymond O. Nelson: July 25-Aug. 6, Stoutsville Camp, Stoutsville, Ohio; Sept. 17-Oct. 15, First Mission Covenant Church, Rockford, Ill.

A. H. Stewart: Aug. 13-27, Christian Laymen's Committee of Menominee Co., Wallace, Mich.; Aug. 13-18, Sacandaga Bible Conference (tabernacle), Broadalbin, N.Y.; Aug. 19-26, Sunrise Mountain Bible Conference, Silver Bay, N.Y.; Aug. 28-Sept. 4, Buffalo Bible Conference, Ebenezer, N.Y.; Sept. 17-24, Ruby Avenue Baptist Church, Kansas City, Kan.

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East

Bethanna Bible and Missionary Conference, Southampton, Pa.; July 1-Sept. 4.

Camp-of-the-Woods, Speculator, N. Y.: June 24-Sept. 16, children, young people, adults, family groups.

Camp Pinnacle, Voorheesville, N. Y.: June 12-Sept. 5, General Conference.

Central New York Bible Conference, Homer, N.Y.: July 30-Aug. 20, General Bible Conference; Aug. 6-13, Missionary Emphasis.

Deerfoot Lodge (for boys) and Kariwo Lodge (for girls), Whitaker Lake, N.Y.: July 1-Aug. 26, Boys' Camp; Aug. 12-26, Girls' Camp.

Harvey Cedars Bible Conference, Harvey Cedars, N.J.: June 17-Sept. 5, General Conferences.

Highland Lake Bible Conference, Highland Lake, N.Y.: July 2-Sept. 4, General Conference; Aug. 14-20, Music Week.

Keswick Colony of Mercy, Keswick Grove, N. J.: May 28-Sept. 4.

Lake Erie Bible Conference, Erie, Pa.: July 30-Aug. 6, General Bible Conference; Aug. 7-20, Baptist Fellowship Camp (ages 9-25); Aug. 21-28, Reformed Presbyterian Youth Camp.

Le Tourneau Christian Camp, Canandaigua Lake, N.Y.: July 29-Aug. 5, Baptist (seniors) Conference; Aug. 5-12, Evangelical United Brethren; Aug. 12-19, Aug. 19-26, Aug. 26-30, All Nations Evangelistic Fellowship; Aug. 19-28, Advent Christian Conference.

Montrose Bible Conference, Montrose, Pa.: July 2-Sept. 4, General Conferences; Aug. 14-20, Christian Journalism; Aug. 21-27, Child Evangelism.

North Mountain Bible Conference, Red Rock, Pa.: July 3-Sept. 4, General Conference.

Ocean Grove Bible Conference, Ocean Grove, N.J.: Aug. 13-18.

Ontario Bible Conference, Lycoming, N. Y.: July 30-Aug. 13.

Sacandaga Bible Conference, Broadalbin, N. Y.: June 2-Sept. 3.

Stony Brook Assembly, Stony Brook, L. I., N. Y.:

Moody Monthly

Aug. 5-20, Believers Bible Conference.
Sunrise Mountain Bible Conference, Silver Bay, N.Y.: July 1-Sept. 4.
Tri-State Protestant Conference, Port Jervis, N.Y.: June 24-Sept. 4.
Word of Life Camp, Schroon Lake, N.Y.: June 17-Sept. 4, General Conference.

South

Camp Montreat for Girls, Montreat, N. C.: June 20-Aug. 15 (ages 6-18).
Great Smoky Mountains Bible Conferences, Bryson City, N.C.: Aug. 13-20, General Bible Conference; Sept. 1-4, Labor Day Conference; Oct. 13-15, Nov. 10-12, Dec. 8-10, General Bible Conferences.
Lake Louise Bible Conferences, Toccoa, Ga.: July 31-Aug. 6, Sudan Interior Mission Conference; Aug. 7-13, Bible Memory Association Camp; Aug. 15-20, Fishers of Men; Aug. 20-27, Youthspiration Camp.

Midwest

Camp Awana, Fredonia, Wis.: July 22-Aug. 19, Boys Camp (ages 8-11); July 22-Sept. 1, Boy Pioneers (ages 12-14); Aug. 19-Sept. 1, Pilots (ages 15-17); Aug. 28-Sept. 4, General Conference (young men and women, 17 years and up).
Cedar Lake Conference Grounds, Cedar Lake, Ind.: July 30-Aug. 6, Christian Business Men's Committee; Aug. 6-13, Junior Boys' Camp; Aug. 13-20, I.F.M.A. Conference; Aug. 20-27, Senior Boys' Camp; Aug. 23-27, Japanese Christian Church; Aug. 27-Sept. 4, Independent Fundamental Churches of America.
Gitchie Gumeo, Eagle River, Mich.: July 23-Aug. 20, Youth Camp and Bible Conference.
Gull Lake Bible and Missionary Conference, Augusta, Mich.: June 24-Sept. 5.
Keewahdin Bible Conference, Port Huron, Mich.: July 1-Sept. 4.
Maranatha Bible and Missionary Conference, Muskegon, Mich.: June 26-Sept. 3.
Midwest Keewick Bible Conference, Mound, Minn.: May 27-Sept. 4.
Peniel Bible Camp, Minneapolis, Minn.: July 31-Aug. 2.
Piatt Lake Bible Conference, Escanaba, Mich.: July 22-Sept. 4.
Upper Peninsula Bible Conferences, Forsyth, Mich.: Aug. 5-18, Youth Conference (ages 16 years and over); Aug. 21-Labor Day, Family Vacation Period (all ages).
Winona Lake Bible Conferences, Winona Lake, Ind.: July 16-Sept. 5, Bible Conference; July 31-Aug. 12, Redeemer School of Sacred Music; Aug. 14-18, Virginia Asher Council; Aug. 27-Sept. 5, Conference on Prophecy.
Youth Haven Camp, Muskegon, Mich.: July 24-Aug. 6, Chicago Gospel Tabernacle; Aug. 6-13, Youth Haven Boys' and Girls' Retreat; Aug. 14-21, Grace Fellowship (ages 10-13); Aug. 21-28, Grace Fellowship (ages 14 through college age).

West

Cannon Beach Conference, Cannon Beach, Ore.: July 29-Sept. 4.
Lake Sammamish Bible Camp Association, Lake Sammamish, Wash.: June 23-Aug. 6, Bible Conference; June 26-Aug. 27, Boys' and Girls' Camps; Aug. 27-Sept. 4, Christian Workers Conference.
Mount Hermon Conferences, Mount Hermon, Calif.: Adult Conferences, Aug. 13-20, Biola Conference; Aug. 20-27, Moody Conference; Sept. 8-10, Christian Business Men's Committee. **Leadership Training and Executive Group**, Aug. 7-13, Sunday School Conference; Aug. 13-27, Summer School of Sacred Music. **Family Conferences**, July 23-Aug. 6, Baptist Bible Encampment; Aug. 28-Sept. 4, Christian Reformed. **Young People's Conferences**, Sept. 3-8, High School Conference; Aug. 6-12, C. E. Conferences; Aug. 27-Sept. 3, Young People's Conference. **Children's Camps**, Aug. 6-13, Bay Area Bible Camp (boys); Aug. 13-20, Bay Area Bible Camp (girls); Aug. 21-27, Youth for Christ Children.

Canada

Blue Water Conference, Wallaceburg, Ont., June 24-Sept. 30.
Muskoka Bible Conference, Muskoka, Ont.: July 1-Sept. 4.

Organizational Listings

Christian and Missionary Alliance, Beulah Beach, Ohio: July 29-Aug. 13, Missionary and Bible Conference; Aug. 29-Sept. 4, Youth Conference.
Christian and Missionary Alliance Bible and Missionary Conferences, July 1-Aug. 13, Glen Rocks, Lake Rousseau, Ont.; July 29-Aug. 13, Beulah Beach, Ohio; Aug. 4-13, Arnolds Park (Lake Okaboli), Iowa; Aug. 4-13, Summit Grove, New Freedom, Pa.; Aug. 10-30, Redmond, Wash.; Aug. 20-27, DesPlaines, Ill.
Independent Fundamental Churches of America Bible and Youth Conference, Cedar Lake, Ind.: Aug. 27-Sept. 4.
Moody Bible Institute, Aug. 13-20, First Evangelical Free Church, Denver, Colo.; Aug. 20-27, Mt. Hermon Bible Conference, Mt. Hermon, Calif.; Sept. 10-17, Jackson Park Baptist Church, Chicago, Ill.; Sept. 17-24, Immanuel Baptist Church, Iron Mountain, Mich.; Oct. 15-22, Calvary Baptist Church, New York, N.Y.; Oct. 15-22, First Baptist Church, Hackensack, N.J.; Oct. 15-22, Brookdale Baptist Church, Bloomfield, N.J.

August, 1950

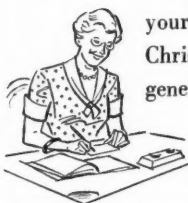


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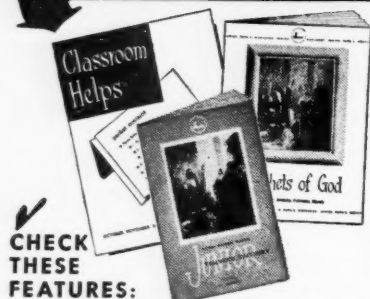
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Revival Calling

[Continued from page 814]

eyes and the eyes of others.

One of the statements which has been proved is, "The quickest way to reach adults is often through the children; therefore it has been found desirable in commencing a series of meetings for the salvation of souls to begin with the children. I am satisfied that many efforts in this direction fail because this plan is not adopted." These words of Mr. Hammond are weighted with meaning.

The basis for all the blessing referred to above—whether it focuses on adult, youth, or child; on church, mission, evangelistic campaign or Sunday school—is the reaching out after the little child for Christ. It may not be done directly by a pastor or evangelist, it may instead be put into the hands of competent assistants. But it must be dovetailed into the adult program or the blessing is stifled.

One awakened pastor finds he is now welcome into a great many homes throughout his district, even though a stranger. Introducing himself and his church, he is greeted with, "Why, Dr. —, come right in. My child has told me about you." Another such pastor—who took some convincing—now rejoices in the same kind of welcome and the greatest number of parents in his church that he has ever known.

But why shouldn't it be so? Why have we been so blind as to overlook for the most part this great source of blessing? Over and over again the Lord Jesus tries to instruct us. "Take heed that ye despise not one of these little ones." "It is not the will of your Father which is in heaven, that one of these little ones should perish." "For of such is the kingdom of heaven." "Whoso shall receive one such little one in my name receiveth me. But whoso shall offend one of these little ones . . ." And note that while there is a pronounced curse on the offender, there is pronounced blessing for "whosoever shall give to drink unto one of these little ones a cup of cold water."

Over and over again in the Gospels the Lord Jesus tells us the importance of the child in the kingdom of God, and the blessing that comes by recognizing this fundamental truth. Do you want blessing? "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Have these angels ever mentioned you in their dispatches?

To receive the blessing, we must act on these words of the Lord Jesus. Experience has shown that the blessing follows effort to bring children to Christ, in our day children up to about twelve years of age. The blessing does not come merely by trying to get children to Sunday school or anything else short of leading the child to Christ.

It is this fundamental difference which Mr. Hammond stresses, and which D. L. Moody found by "accident" and of which he says in his book, *To the Work*: "If it had not been for the work of those ten days, probably I should not have been an



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evangelist today." The work referred to was that of leading ten careless girls (100 per cent of the Sunday school's worst class) to Christ in ten days.

A young school teacher and teacher in Sunday school made this discovery six years ago. She says, "My life commenced that night when we determined to lead those children to Christ." She was one of a group studying Mr. Hammond's book—part of which will be included in later articles.

Mr. Hammond himself says:

"My one great object in writing this book is to enable God's people everywhere to labor with more success for the salvation of children. If a miner prospects in a new region and finds rich beds of silver or gold, far beyond his compass, he naturally tells his friends, and the news soon flies on the wings of the wind. Multitudes flock thither as soon as they are satisfied that gold in abundance is obtainable. So I feel that the souls of those dear children are more precious than silver or gold. One thousand and one children from the Sabbath schools alone in and around Rochester joined the churches as a result of God's blessing on the union meetings held in Rochester in 1863. Among the number were some as young as nine years."

Mr. HAMMOND LABORED among the children in the masses. He waited for fifteen years before he recorded his findings, to make sure the converts were steadfast. He showed others how they could follow his Spirit-taught methods, and some did. The purpose of these articles is to pass on this "know-how," in some cases altered to fit our age, so that individuals or groups may enjoy this abundant blessing.

Let the magnitude of a mass effort discourage anyone, let it be understood that much of Mr. Hammond's book also applies to the parent, Sunday school teacher or other individual. The blessing begins when, instead of merely telling the children of Jesus, one seeks the help of the Holy Spirit in leading children one by one to Him. Name by name, pray for each child, seeking opportunity to win that child for Christ, being burdened for that child, and rejoicing in that child's salvation.

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of the faith mission is also traceable to the type of person usually engaged in faith mission work and the nature of the work done.

Even in his day, Hudson Taylor commented on the fact that "thus far workers for China had been drawn exclusively from the student class and had been men with a college education." He realized the value of such men, but the number of them willing to go into the work was small compared to the task to be done. Could not others with less extensive education but with the essential spiritual qualifications be greatly used in the work, particularly in winning souls for Christ?

Thus from the beginning of the movement, faith missions have dipped down into the great resources of manpower among Christians of average schooling but of more than average devotion to Christ. Those accepted usually have about the normal amount of secular training—high school or somewhat more—and in addition are graduates of an approved Bible institute. Though there are many today who have much more than this bare minimum, the ranks of the faith missionaries are largely filled with men and women from the grass-root level of Christians, persons who speak the language and know the thinking of the ordinary layman.

The work these individuals carry on also has a wide appeal. While many missions are, by their own admission, stressing more and more the specialized institutional aspects of their work, faith missions give primary and sometimes almost exclusive attention to evangelism. Whatever may be the strategy of the higher officers of church and mission, to the common people the essence of missionary work is still evangelism. Thus the ministry of the faith mission is of particular interest to the average Christian.

TWO OTHER ELEMENTS in the popularity of faith missions deserve mention. One is a certain progressiveness of spirit regarding methods of work which usually finds root more easily in faith groups than in the older, more staid bodies. In the looser organization of some of the faith missions, individual initiative often finds wider scope, new methods are tried out and modern inventions are taken into missionary service.

In Hudson Taylor's day, for example, his mission led the way in adapting itself to the life and customs of the people, even using Chinese clothing and the queue. The suggestion had first come from Dr. Medhurst, of the London Missionary Society, but it was the faith mission which dared try it out.

Today the faith missionaries have led the way to a considerable extent, in such things as radio, aviation and the extensive use of public address systems on the field. The important and highly respected linguistic work carried on at the Summer Institute of Linguistics, and through the Wycliffe Bible translators, is a faith venture. Gospel Recordings, whose records are now being played in nearly two hundred languages around the world, is also distinctively a faith organization.

Finally, in a day when such words as "co-operation," "comity," and "ecumenicity" are growing more prominent in the affairs of churches and missions, it is worth noting that many faith missions have for years demonstrated a workable and very vital type of co-operation. A number of such missions are both international and interdenominational. In one mission you may find Presbyterians and Baptists, Congregationalists, Methodists, and Anglicans along with members of various other denominations. In spite of some doctrinal differences, they are united on the great essentials of the faith and manage to work in harmony as witnesses to the grace of the Lord Jesus Christ. This fact appeals to many an American Christian who, though loyal to his own denominational standards, yet dislikes denominational exclusiveness and desires a wider fellowship of those who are truly Christian.

Faith missions today, then, in spite of their varied weaknesses, have gained for themselves an important place in the missionary movement. Some may prefer to ignore them, as not worthy of serious attention. But the wiser leaders have viewed the situation realistically and have comprehended something of the strength of the movement.

It may be that such missions will never represent more than a substantial minority of the missionaries in the field. Yet we must acknowledge that today there are very few missions which are demonstrating such vigorous growth. And one of the major secrets of their growth is to be found in this fact, that they are missions at the grass roots.

[A second article by Mr. Cook presenting denominational phases of the missions movement will appear in an early issue.]

The Mission Farms Story

[Continued from page 825]

the gift of getting along with men, he discovered abilities in the workers which they did not realize they possessed. As a result, scores of them found new interests and developed new trades, enabling them to become self-supporting, even during the depression.

Today, among the unusual buildings on Mission Farms is an old two-story log cabin, the oldest Methodist parsonage in Minnesota. Built in 1837, it was moved to Mission Farms a century later along with the Red Rock Camp, oldest camp meeting in the Northwest. Indian mounds and numerous unusual rocks are also points of interest to camp grounds visitors.

Even more important monuments, however, are the Christian lives which are being built and strengthened within the boundaries of Mission Farms, among the many attending Bible conferences and particularly among the men sent by the mission to live and work on the grounds. Today this task of maintaining and improving the camp grounds continues and with it the ministry of leading men, newly won for Christ, into settled lives of faith and assurance. Thus Mission Farms is truly a farm reclaimed by reclaimed men.

Is There Hope for China?

[Continued from page 817]

Church, and history provides great comfort as we see changes in China which otherwise might give us grave concern. Prophecy also provides great comfort, as we look out to see God shaping the future.

Secondly, we are, I believe, to meet these changes with unshaken confidence in the promises of God. Christ said, "I will build my church; and the gates of hell shall not prevail against it." The writer to the Hebrews, in a time of persecution, says, "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." We need to face these changes in that same unshaken conviction that God is on the throne, that He cares for His Church, and that He is more deeply concerned with the evangelization of this world than ever we can be.

Hudson Taylor was confronted with a similar situation, and he faced it on these basic convictions, which he has bequeathed to us: (1) There is a living God; (2) He has spoken in His Word; (3) He means exactly what He says; and (4) He is able to perform all that He has promised. In the same assured conviction we face with calm spirits the present situation.

THESE FACTORS have weighed in the mission's decision to remain in China during this present crisis. We believe that God has guided us. Looking at all the facts, looking also at some of the promises, and being reminded of our own responsibilities to God, the mission decided to remain in the country.

A few facts may help you to see why. In 1926 there were 8,350 Protestant missionaries in China. In 1936, ten years later, only 6,059. In 1947, a little over ten years later again, the number had been reduced to 2,000. And a few months ago, the number shrank to about 1,500. Of the final figure, half are members or associate members of the China Inland Mission. It would have been a very grave matter for us to withdraw those 750 missionaries, leaving only 750, who might also have come out had we come out.

At present we have about 700 missionaries on the field—about 83 per cent of our total force. Never in the history of the China Inland Mission has there been such a large percentage of our total force in the field.

They are there by miracles. Their return after the Japanese war was miraculous. Passages on boats were given in answer to prayer, when up to the last moment there were no prospects of them. Funds came in to meet the expenses when the numbers and costs were extraordinary.

Times were wonderfully appointed by God. Even last year, in the providence of God, we were able to send more than fifty new recruits to the language school in western China just before the change-over. A few days later and they would have been virtually shut out for a year or more.

God's watch keeps perfect time, and up to the present we feel He has given us clear guidance and abundant evidence that the decisions made during these recent months have been in accordance with His holy will. Meanwhile, we have no pronouncement at all to make on other missions who, for other reasons, have been led to withdraw. We pray for them, love them, and thank God for their fellowship.

The new missionaries who went out last year, now in Chungking doing language study, are not discouraged—indeed, they are full of hope, and many of them are praying that there may be another contingent ready to leave the home countries this fall. The door is closed at present. We trust that many of God's people will join us in praying it open.

It is interesting to know that our training home in England is full. To God's glory it can be said that we have more men in training than we have had in the last fifteen years, and more are coming on. It must be that God still has a work to do in the great land of China.

NOW WHAT ARE the prospects? Is it wise to contemplate sending out returning missionaries to the field or new missionaries who offer themselves for the work? It is always wise to obey God's commands.

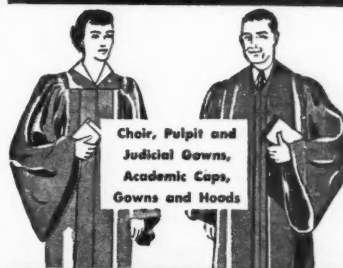
Was it wise for Hudson Taylor to go to China when it was a closed land except for a few treaty ports along the coast? God's Word and call were upon him, and a sense of personal responsibility for the unreached in China could not be evaded. This word from Proverbs searched his soul with a very personal meaning: "If thou forebear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. 24:11, 12). Hudson Taylor felt there was nothing else for him to do but to obey Christ's last command and go to China to preach the gospel.

The command is still unrevoked. The question is not whether it is safe to go, but whether it is God's command to go. No army receives volunteers who ask to be kept safe. Safety first may be a wise slogan for the streets, but not for the Church in its great missionary task. The command is to go, and the promise is, "Lo, I am with you always, even unto the end of the world."

Let us see the present events in China as a challenge to faith and devotion, and as the spiritual adversary's challenge to God, in the spread of the only gospel which He has given for the saving of men. Pray that the door to China may again be opened. When God opens a door, no man, no movement, no nation, no combination of nations, not all the legions of hell, can shut it or bind the power of the gospel.

It is the withholding that leads to impoverishment; the yielding which leads to enrichment.—Bishop J. Taylor Smith.

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CHRISTAINS



ALONG with the blacker headlines concerning the Korean situation and other national and international developments, the month brings its quota of significant news concerning events in Christian circles.

On the West Coast, as MOODY MONTHLY goes to press, Portland, Ore., is preparing for a six-weeks' city-wide evangelistic campaign under Billy Graham and plans are under way for a huge gospel rally in Pasadena's Rose Bowl (see Evangelism). In Communist-dominated Europe, the bitter battle between Church and State continues. And in the Midwest and East major denominations are making news in annual conferences and conventions.

Convention Conundrums

The 1,700,000 members of the Lutheran Church, Missouri Synod, are looking at their denomination's many problems in the light of actions taken recently at the body's triennial national convention in Milwaukee, Wis.

To meet the challenge of training pastors and teachers to fill existing and future vacancies—275 Missouri Synod congregations are at present without pastors—the convention has voted to establish a four-year senior college to supplement the work of its fourteen junior colleges and to reorganize the synod's nine pre-theological schools. The convention also discussed steps toward Lutheran unity, but declined to apply for membership in the National Lutheran Council.

Dr. John W. Behnken, of Oak Park, Ill., was re-elected president of the synod to serve for his sixth three-year term.

Meanwhile word comes that the Augustana Evangelical Lutheran Church will join the now-forming National Council of Churches as a result of action taken by the denomination's delegates at its ninety-first annual convention in Washington, D.C. Only four negative votes were recorded among the 400 delegates present.

The group will be the first Lutheran body to enter into full membership in a national interchurch organization since Lutheranism arrived in America more than three hundred years ago. Delegates also endorsed a proposal for complete organic union or federation of the eight church bodies participating in the National Lutheran Council.

Another significant action was the convention's denunciation of war "as a crime against God and humanity." Adoption of this resolution marks a departure from the traditional Lutheran position, which has been to defend "just" wars.

A highlight of the convention was the appearance of President Truman at one of the business sessions. The chief executive told delegates that "never in the history of the country has a servant of the people . . . needed your support and your prayers as does the present occupant of the White House."

Northern No More

Another large denominational group, the nation's two million Northern Baptists, is beginning the year with a new name and a new president. Meeting in Boston, 6,000 delegates voted to call their group the American Baptist Convention,



Dr. E. A. Halleen, right, president of the newly formed Evangelical Free Church of America, and Mr. Arnold T. Olson, vice-president and moderator.

and elected Dr. Edward H. Pruden, pastor of the First Baptist Church of Washington, D.C., as president. Dr. Pruden is a member of both the Northern and Southern Baptist Conventions. Before closing, the convention acted on some thirty resolutions.

And members of the Baptist General Conference of America anticipate a new \$150,000 headquarters building in Chicago. Final plans for the building were approved by an estimated 1,200 delegates at the denomination's seventy-first annual conference in Worcester, Mass. Robert J. Klingberg of Chicago was named moderator for the coming year, and Oakland, Calif., was chosen as the 1951 convention site.

The newly formed Evangelical Free Church of America, formed by the merger of the Evangelical Free Church of America (Swedish) and the Evangelical Free Church Association (Danish-Norwegian), is making plans for a year's evangelism program, the "Free Church Crusade for Christ."

The denomination now has a membership of 21,000 in 270 churches located in thirty-five states and Canada. Dr. E. A. Halleen, of Minneapolis, Minn., president of the Free Church of America for twenty-eight years, is the new denomination's president.

More figures—this time from the annual report of the *Christian Herald*—are available to spell out the increase in the number of persons in the United States with definite religious affiliations. While the country's population grew an estimated 1.5 per cent during 1949, membership in Protestant, Catholic, Jewish and other religious bodies grew almost 3 per cent, the report says. Result: church members, according to these figures, now comprise 54.2 per cent of the total population as compared with 49 per cent in 1940. Of the total, 59 per cent are Protestant, 33 per cent Roman Catholic and 6 per cent Jewish.

Additional information concerning Roman Catholic Church membership is available from the newly released 1950 official *Catholic Directory*. According to this source, more than a million names have been added to the church's rolls in the past year. The increase brings the total number of Catholics in the United States, Alaska and the Hawaiian Islands to 27,766,141.

Pilgrim's Progress

Meanwhile, the machinery of religious organization—Catholic, Protestant and interfaith—continues to turn out its grist of ritual and activity. In Rome while the search for Peter's bones continues, Pope Pius is still greeting Holy Year visitors, who numbered more than a million during the first quarter of 1950. Many of these pilgrims were present for the canonizing of a new saint—Italian Maria Goretti, who died at the age of eleven after being stabbed to death by an attacker in 1902.

In Paris the World Organization for Brotherhood, a world-wide counterpart of the national conferences of Christians and Jews, was recently organized to seek co-operation among all "who believe in a spiritual interpretation of the universe." And a merger of two existing organizations, the (Negro) Biennial Council of Community Churches and the (white) National Council of Community Churches is scheduled to take place August 16-20 at Lake Forest College, Lake Forest, Ill., in line with the movement toward Protestant organic union.

Among interesting comments on the character and habits of the American people is an expression of opinion by a British exchange teacher who believes American students have lower moral standards than those in England. London pupils, the teacher says, do not cut classes and do not have to keep personal property in lockers to keep it from being stolen.

And for one reason or another not so many people are attending the movies. According to the Hollywood trade paper, *Film Daily*, average movie attendance in 1949 was seventy million weekly, a drop of twenty million from 1948's average. This is the lowest weekly attendance figure since 1934.

On the other hand, attendance at Protestant, Catholic and Jewish services held in army chapels is increasing, according to figures released by the office of the Chief of Army Chaplains. Also of interest is the discovery that church music and hymns hold first place in American hearts, on the basis of a survey for the American Music Conference. Dance music, old favorites and folk tunes, and semi-classical music follow in preference in the order named.

With the Protestant school movement apparently gaining headway each year, figures relative to the long-established Catholic system of parochial schools are of particular interest. According to the *New York Times*, Catholic schools and colleges in America are looking forward to a record enrollment of 3,500,000 students this fall. Greatest gains are anticipated on the secondary and higher education levels. Plans for a \$250,000,000 building program are under way, along with plans for adjustments in curriculum, especially for students not preparing for college.

In the meantime, word comes from the National Bible Institute of New York that it has been authorized to confer the bachelor of arts degree and to operate under the name Shelton College. The new name was chosen in honor of Dr. and



Part of the Youth for Christ 100-piano symphony which recently played before 16,000 persons in Minneapolis, Minn.

Mrs. Don O. Shelton, the school's founders. Shelton College will maintain its present Bible emphasis, according to Dr. J. Oliver Buswell, Jr., president.

Month for Mastery

Christian work continues to go forward on various fronts in many different ways. Intensive Bible reading is again to be the objective of the twenty-first Bible Mastery Month, which will be observed during October. Those taking part will be asked to sign commitments agreeing to read the Epistle to the Hebrews through daily, or, if this is not possible, to read at least three chapters each day and pray for others who read.

Repeated reading of a book of the Bible is a method of study advocated by such men as G. Campbell Morgan, James M. Gray, James Stalker, Richard G. Moulton, William Evans. Last year the program was carried on in forty-three states, five Canadian provinces and six foreign lands among representatives of twenty-four denominations.

This year's campaign will again be conducted by the Presbytery of Seattle under the direction of Chairman C. J. Boppell, 2666-37th Ave., S.W., Seattle, Wash. In Minneapolis a symphony of one hundred pianos recently attracted a combined attendance of 16,000 persons at two concerts sponsored by Youth for Christ under the leadership of George M. Wilson.

The one hundred pianists were trained and directed by Don Hustad, director of the Music Course of Moody Bible Institute, Chicago, and Theodore Bergman, director of music for the Minneapolis Youth for Christ.

On the international scene, Youth for Christ now has organizations in fifteen countries, following formation of a new group in Argentina. Other countries organized nationally are England, France, Italy, Poland, China, the Philippines, Ireland, Germany, Belgium, New Zealand, South Africa, Holland, Spain and Australia.

In the field of gospel radio, Missouri Synod Lutherans are looking forward to a televised Lutheran Hour early this fall. Dr. E. R. Bertermann, director of the program, now carried nationally on two networks, says the message will be illus-



Leader of the Japanese attack on Pearl Harbor in 1941, Mitsuo Fuchita now witnesses for Christ (see "Japan").

trated so the radio audience can follow the sermons more readily. Dr. Lawrence Acker, pastor of the First Lutheran Church of Omaha, Neb., has been named as temporary successor to Dr. Walter A. Maier, who died early this year.

On another front, Christian men of science from U.S. colleges and universities will meet in Goshen, Ind., August 29 to September 1 for the fifth annual convention of the American Scientific Affiliation. Papers to be presented include "Methods of Dating the Age of the Earth" and "Paley vs. Huxley on Biological Adaptations."

World News in Brief

Continued, and in many respects seemingly more intense, warfare between Communists and church groups, along with word of opposition experienced by Protestants in southern Europe, highlights news overseas. Some of the more noteworthy items follow.

ENGLAND—Gangs of young hoodlums, operating especially in London's poorer West Side, are causing concern to police and city officials. Armed with knives, razors, chains and other weapons, the gangs have injured innocent persons and in many instances have eluded police. An attempt to combat this delinquency is being made through boys' clubs now enrolling about 30 per cent of the city's 54,000 boys between fifteen and eighteen years old.

WEST GERMANY—Evangelical Church authorities are investigating evidence that Pastor Martin Niemöller, World War I hero and concentration camp pris-

[Continued on page 863]

MISSIONS

Harold R. Cook, Editor

THE NEW AFRICA and Its Challenge to Missions

By EZRA A. SHANK



A well-kept African kraal, or village, in Southern Rhodesia. Galloway photo.

WHATEVER may be said of mission methods in China, India, or Latin America, Africa is most certainly different. Even the rim of North Africa, where civilization pre-dates the days of the Pharaohs in Egypt, the missionary task is very different from that of the Africa which stretches far south of the Sahara Desert. It is my purpose to discuss the mission task among the primitive negroid tribes of Africa, who speak approximately 523 distinct languages and more than 300 dialects.

Pioneer Methods

The pioneer missionary to the negroid tribes, wherever he went, found a people so primitive that they were scarcely different from the beasts of the field. They dwelt in the forests, on the plateaus, along the rivers, living in tiny, one-room huts made of grass, sticks, and mud. They had no alphabet, no numerals, and hence no books; therefore, there was no written accumulation of factual knowledge—mathematics, history, science, or philosophy. In this fluid state their minds easily became filled with vain imaginations and their hearts were darkened by blinding superstition and soul-chilling fear. Worshiping ancestral spirits and demons, the African was a human wretch, feasting

upon the flesh of his fellow-man and making human sacrifice that he might become endued with greater power for the hunt and for rapine and plunder in war.

Amid these conditions, the missionary followed the most natural order of procedure. He learned the language and reduced it to writing; he applied his medicine and healed many of their diseases; he preached the gospel and pursued person-to-person evangelism; he established small schools to dispel ignorance, thus preparing the way for enlightening instruction; and finally, he translated the Word of God into the language of the people and placed it in the hands of those he had taught to read. Of course a small group of believers were gathered, and of these Christians a number became evangelists and assisted him in furthering the work.

In this manner the great task of emancipating a continent and its people from the grinding bondage of ignorance, fear, superstition, ill health, and sin was begun.

Upon such work business interests, and sometimes the government, first looked with disapproval, later with tolerance, and finally with appreciation. By dual effort, the missions and the government have eliminated tribal wars; killing diseases have been brought under control; and infant mortality has been reduced

from an estimated rate of 80 per cent to a possible overall 20 per cent. These three factors have contributed and do contribute to a tremendous increase in the population of aboriginal Africans.

The Awakening

In this manner Africa was awakened by the missionary. Chiefs welcomed missionaries and begged for more to teach their people. The shackles of heathenism were broken. The taste of the white man's knowledge was pleasing, for it brought better fortunes in life. This taste created a desire; the desire grew into a passion; the passion became a continental movement. Now Africa has come to her renascence; she is on the march. The masses of youth are finished with paganism; they will have none of it. Government and mission schools are packed to the limit, yet other young people keep coming and, too often, we have had to turn them away and miss the opportunity to win them for Christ—an opportunity we can ill afford to lose.

Some missionaries say, "Give up the school idea entirely to the government and let us get on with direct evangelism." To this the government replies, "If you do not maintain schools which meet our requirements, then we will give your territory over to the Catholics." So we press on with school evangelism as well as direct evangelism, and thank the Lord for the ingathering of souls which results from it.

Enemies of the Task

The African situation presents still other problems—a great spiritual warfare is in progress.

Some African individualists have revolted against the authority of the church, or for the sake of financial gains have established sects. Several hundred such are registered with the government in the Union of South Africa alone. The name of one of these sects illustrates their spiritual worth, for it is called the Holy Castor Oil Church.

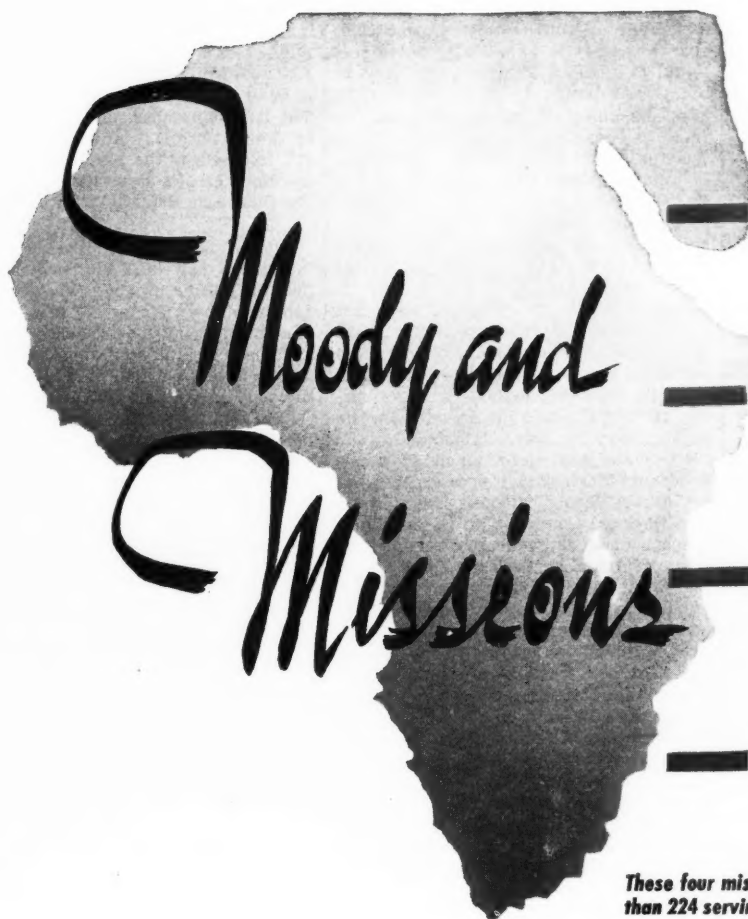
Watch-Towerism, that is, Russellism, in a degenerate form, teaches various heresies; for example, free love in the family circle: father with daughter, mother with son, sister with brother.

Prophets of Zionism (not to be confused with the Jewish movement by this same name) roam the country, each with a train of youthful concubines following.

Social gospel enthusiasts establish and

[Continued on page 843]

Mr. Shank is home director of the South Africa General Mission, Brooklyn, N.Y.



ETHIOPIA
C. Kenneth Oglesby,
Moody '30



NIGERIA
Marion Louise Klippert,
Moody '47



ANGLO-EGYPTIAN SUDAN
Herbert Edward Major,
Moody '40



FRENCH WEST AFRICA
Marjorie Lund Ganoe,
Moody '44

These four missionaries are typical of the more than 224 serving under the Sudan Interior Mission

64 years of Training Missionaries

Through the years both denominational and independent mission boards have looked to this Bible training school for a large percentage of their missionaries. Of those serv-

ing in Africa under the Sudan Interior Mission 30 per cent received training at Moody, according to J. O. Percy, U.S.A. secretary. Other well-known faith boards, like the China Inland Mission, the Evangelical Alliance Mission and the Africa Inland Mission, also report large numbers of missionaries who have received preparation here. These are only a few of the 172 mission boards in 89 countries that are served by Moody-trained men and women. Altogether there are more than 2,000 on the field who received instruction at MBI—evidence of God's blessing on the school founded 64 years ago by D. L. Moody to train workers for Christ.

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From the Fields

North America. The Foreign Missions Conference of North America, which last year voted not to join the proposed National Council of Churches of Christ in the U.S.A., has reversed its decision. In a special meeting in Philadelphia, on April 25, representatives of thirty-two of the conference's fifty-four member denominations voted overwhelmingly to dissolve their present independent organization and become the division of foreign missions of the new National Council when it is constituted at the end of November.

It was generally recognized that last year's decision was made in an attempt to safeguard the broad basis of co-operation on which the conference had functioned since its beginning in 1893, since a number of the missions at present in the organization are definitely opposed to the plan of the National Council. However, it became increasingly apparent that the decision could not be considered as final. The National Council, with its ambitious scheme of a unified approach to the whole of American Protestant church life and work, was bound to require a division of foreign missions. The co-operating denominations would not want to support two organizations covering the same general field. So it was almost inevitable that the Foreign Missions Conference would eventually give in, even though it means the severance of fellowship with a number of its members.

Seeing what the outcome would surely be, the Foreign Missions Board of the Southern Baptist Convention had already notified the F.M.C. of its overwhelming decision to withdraw from membership. The Southern Baptists have a membership of more than 6,000,000 and support about 750 foreign missionaries. Several other missions who have opposed the modernistic tendencies in the F.M.C. have also withdrawn during the past few years.

The Foreign Missions Conference was an association of missionary societies, instead of churches or denominations. In general, foreign missions have tended to be theologically much more conservative than the church leadership at home. Now this voluntary association of mission societies is to be supplanted by a closer knit organization which will be more under the control of the officialdom in the home country. The advocates of the plan have claimed that it will "bring missions into the mainstream of church life." Whether this is an apt figure or not, it is doubtful that the new plan will stimulate enough enthusiasm for missions to check the steady loss of missionary personnel which for a number of years has been afflicting some of the major boards involved.

In this connection, figures released by the F.M.C. show a decline in the number of new missionaries sent out during 1948 by the fifty-four denominations it serves, as compared with 1947. The drop was from 960 in 1947 to 875 in 1948. The ordained ministers decreased from 237 to 175, while the number of evangelistic missionaries fell from 304 to 253. On the other hand, increases were registered in the fields of teaching and technical spe-

cialization, the number of teachers increasing by more than 50 per cent.

Comparing the fields to which these missionaries went, we find that increased numbers were sent to Japan and Latin America, while there were large decreases in those sent to India, China and Africa. The largest number sent out in 1948 was by the Seventh Day Adventists, who sent 178, followed by the Methodists with 160, the Northern Presbyterians with 77, and the Southern Baptists with 74.

Japan. The largest increase in the number of new missionaries sent to the field has been in those designated for Japan. Many, of course, are short-term missionaries; but it is reported that 2,467 have been cleared by occupation authorities to enter the land since the close of the war. About half of these are said to be Protestants. The Evangelical Alliance Mission (formerly Scandinavian Alliance Mission), which this year is celebrating the sixtieth anniversary of its founding as an interdenominational "faith" mission, has eighty missionaries in the land, representing what is reported to be by far the largest group of evangelistic missionaries there. Some of these were transferred from the closed China field.

Indonesia. Although the Batak Church has not had a missionary since 1940, when the Rhenish missionaries were interned, it is reported to have added 150,000 new members since that time. This is largely the result of lay witness. There are only ninety ordained ministers in this church of 550,000 members.

French Indo-China. Guerrilla warfare is still the order of the day in much of French Indo-China. Writing early in the year, one missionary said, "Law and order prevails in town during the day, but at night guerrilla activity starts as early as 8:00 p.m. Legionnaires patrol the streets all night."

However, among the tribes of the interior there is comparative peace. "We are at last experiencing the greatest response to the gospel message that we have ever known," write Mr. and Mrs. Gordon Smith. "Calls come from all directions for us to preach and send workers. Big chiefs are offering to build houses in their villages if we will send them workers. We are almost overwhelmed with the opportunities . . . In a new district among the Mnong Gar, where last year fourteen people were clandestinely offered in human sacrifice, our two new workers reported a whole village of 250 turned to Christ."

Burma. In spite of continued disorder in Burma, Christian work is going ahead in some areas, particularly among the tribespeople. Around Myitkyina, which many will remember as the scene of some of the fiercest fighting in the Burma sector during the war, work among the Kachins has been re-established by the American Baptist Mission and is making good progress. Missionary Tegenfeldt writes, "Last year saw the largest number of baptisms ever in the Myitkyina field—650. The total number of baptized Christians is slightly over 4,000."

Golden Nuggets

for Bible Students

By KENNETH WUEST

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XXIII

WORD PICTURES IN PHILIPPIANS

TO come to know the Lord Jesus Himself so as to have His graces imparted to him, to come to know the power of His resurrection surging through his life, to have a joint-participation in His sufferings for righteousness' sake was to Paul to be "made conformable to his death" (3:10).

The words "made conformable" are the translation of *συνμορφομαι* (*synmorphoomai*), "to give outward expression of one's inner nature, that expression coming from and truly representing the character of that inner nature, that expression being like something else."

This is just one example of the wealth of untranslatable richness in the Greek text of the New Testament. The noun form of this word is found in the great Christological passage in Philippians 2:5-8, where the Son of God emptied Himself. The death spoken of here (3:10) refers to our Lord's expiatory death on the cross in which He gave Himself for others, spoken of in Philippians 2:5-8 as a self-emptying in the sense of self-abnegation and self-sacrifice. This would mean to Paul, death to self.

The great apostle's desire, therefore, was that he might so come to know the Lord Jesus, the power of His resurrection life surging through his being, and a joint-participation in His sufferings, that he would be brought to the place where he would become, both as to his inner life and the outward expression of the same, like his Lord in respect to His life of self-abnegation and self-sacrifice.

In Philippians 3:11, the expression "if by any means" is not an expression of doubt, but of humility. It is a modest but an assured hope. The inspired penman who wrote this, also wrote Romans 8, which begins with no condemnation in the saint and ends with no separation of the saint from the Lord Jesus.

"Might attain" is *κατανταω* (*katantaō*), "to arrive at as at a goal." The Greek word used here, translated "resurrection," is found no place else in the New Testament. It is literally, "out-resurrection." The word Paul uses in I Corinthians 15:12 is the simple word for "resurrection," whether it be of the saved or unsaved. But here the prefixed preposition *κ* (*ek*) refers the idea of resurrection to a particular group, the saints. Acts 4:2 speaks of this particular resurrection, but the preposition *ek* is not used, the idea of a particular group coming from the words "out from among." Paul's use of the preposition in Philippians merely intensifies the idea of a particular resurrection, that of the saints at the rapture, raised out from among unsaved dead who are not raised until after the millennial kingdom.



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ANSWERING YOUR

Questions

NATHAN J. STONE

JONAH'S MISSION TO NINEVEH

I have believed that God has all knowledge, but Jonah 3 seems to show that God changed His mind. Should not Jonah have been instructed to say, "Nineveh, repent," instead of saying that in forty days it would be destroyed, which it was not?—E.J.D., Michigan

While it is true that Jonah's mission to Nineveh was expressed in the statement, "Yet forty days and Nineveh shall be overthrown," it was evidently a warning and an inducement to the Ninevites to repent. Whatever he said, *in effect* it was, "Unless you repent and believe, Nineveh will be destroyed in forty days." So it was meant and so it was understood. The account bears this out and shows that it was God's purpose that they *should* repent. Jonah 3:5, following immediately upon Jonah's words, reads, "So the people of Nineveh believed God, and proclaimed a fast . . ." (italics ours). God's purpose and compassion in this respect are further emphasized in 4:11.

This is no indication of a change of mind in God. While it is sometimes said of God in the Bible that He repents or changes His mind, it is also said that God "is not a man, that he should repent" (I Sam. 15:29, italics ours). This shows that sometimes God's statements are warnings and conditioned by human behavior or response. Even so, it is the only way God's attitude can be expressed within the limitations of human concept and language.

♦ ♦ ♦

CHRIST'S DEATH RETROACTIVE

Are there any scriptures that show that Christ's death was retroactive?—A.W.Y., Texas

Presumably by "retroactive" is meant that the death of Christ was effectual for redemption and forgiveness of sin to those living before that time. There may not be any scriptures which state this in so many words, but there are scriptures in which it is most strongly implicit. Hebrews 10:4 states that "It is impossible that the blood of bulls and goats should take away sins" (A.S.V., italics ours). But since in Leviticus 17:11, A.S.V., speaking of the Mosaic system of sacrifices, it is stated, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is *the blood that*

maketh atonement by reason of the life" (italics ours), then it is only by the blood of Christ in the giving of His life that atonement is made, and the blood of bulls and goats was only of typical and temporary use. Faith and forgiveness were just as real and necessary then, but in and through that which was yet to be accomplished in time. The rest of Hebrews 10 goes on to show that the blood of Christ accomplished redemption.

I Peter 1:19, 20, which tells us again that this redemption was accomplished "with the precious blood of Christ, as of a lamb without blemish and without spot," also tells us that to this end Christ "was verily foreordained *before the foundation of the world*, but was manifest in these last times for you" (italics ours).

Calvary then was simply a *manifestation in time* of God's eternal purpose. At least "before the foundation of the world" must mean before human existence. Therefore the death of Christ as an accomplished fact in God's purpose was effectual for atonement as soon as man sinned and was made available to all who, believing God, brought their sacrifices in anticipation of Calvary.

While the New Testament throughout as the fulfillment of the Old makes this plain, it is also implicit throughout the Old Testament in Messianic prophecy and especially in Isaiah 53:5-11.

♦ ♦ ♦

THE THRESHINGFLOOR OF ARAUNAH

I have met a new "contradiction" in the Bible. In II Samuel 24:24 David pays Araunah fifty shekels of silver for the threshingfloor. In I Chronicles 21:25 David pays Ornan six hundred shekels of gold. There is no difficulty about the difference in names, but there is in the amount paid for the floor. I would be glad for some light on the matter.—A.E.F., Marietta, Ga.

It would appear from the fact that this threshingfloor later became the site of the temple built by Solomon (II Chron. 3:1) that the two accounts of the purchase represent different transactions.

In II Samuel it is stated that David bought the threshingfloor and the oxen, for which he paid fifty shekels of silver. A threshingfloor in ancient times was quite a small plot, usually measuring only about twenty-five by forty feet. This would hardly be sufficient as a site for

the magnificent temple which Solomon built.

The account in I Chronicles states that David gave six hundred shekels of gold for "the place." This no doubt implies a much larger piece of ground than the threshingfloor, probably a field. It could only have been secured by purchase, for even such a wicked and despotic monarch as King Ahab apparently dared not seize the vineyard of Naboth, and he secured it finally only by treachery and murder (I Kings 21:1-16).

No doubt at first David sought to purchase only the threshingfloor. The purchase of "the place" or field, perhaps even then with the intention of moving the tabernacle to it or even with a view to a temple, was a second thought. Araunah was willing to give up part of his inheritance for such a sacred cause.

There may have been two different transactions and two records to account for the difference between II Samuel and I Chronicles. The transactions need not have taken place at the same time.

♦ ♦ ♦

THE "HOLY CATHOLIC CHURCH"

What is meant by the words, "the Holy Catholic Church" in the Apostles' Creed?—Mrs. D.F.W., Pennsylvania

The word "Catholic" in the Apostles' Creed means "universal," from two Greek words meaning "according to the whole." It has no reference whatever to the Roman Catholic Church. The term catholic is used by other churches which claim apostolic succession, that is, direct line of succession from the apostles. In the Apostles' Creed, then, it refers to the entire Church, comprising all believers in all denominations or groups.

♦ ♦ ♦

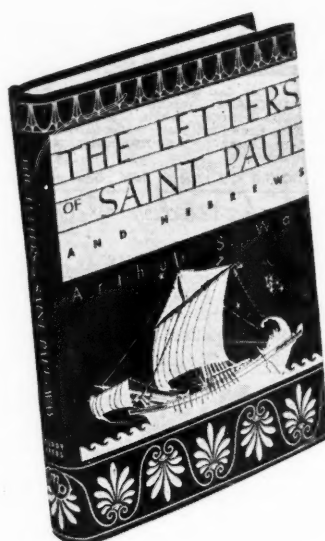
GENEALOGY OF CHRIST

Matthew 1:17 states that there are three divisions of fourteen generations each from Abraham to Christ. A particular count of the names, however, seems to reveal that there is one short of the forty-two. It is said that Mohammedans cite this to show our Bible is not true.

Since five names of kings shown in the Old Testament seem to be omitted in Matthew, is it possible also that Jehonias might be counted twice (vv. 11, 12) as ending the second division and beginning the third to make up the forty-two, even though this would make one man represent two generations? Would such a manner of reckoning at that time permit this as a solution to the apparent discrepancy?—A.G., Chicago, Ill.

The number fourteen in the arrangement of Matthew's genealogy is not merely arithmetical, but symbolical and general. The three fourteens set off the three great divisions of Israel's history from Abraham to Messiah. The number fourteen is maintained even though the periods differ greatly in length. The number forty-two for the whole, in divisions of fourteen each, is three sets of twice the sacred number seven, to which many writers draw attention as significant.

It is noteworthy that according to verse 1, David is mentioned before Abraham because the promise was determined and restricted to the family of David, and David above all is the type of Messiah as King. The very term "Son of David" is a title of Messiah.



What You Should Know About the Arthur S. Way Translation

By JOHN MOSTERT

IN 1901, Arthur S. Way, D.Lit., an extensive translator of the Greek and Latin classics, published *The Letters of St. Paul*, in London. By 1904, a second edition was necessary. In this was included the Letter to the Hebrews. Out of print for a number of years, the book, now in its eighth edition, is again available.

What kind of translation is Arthur S. Way's *The Letters of St. Paul*? What values does it have for the Bible student? These questions will be asked by many of our readers, especially in view of this new edition.

The principal thing to note is that Way has given us more than a simple translation of the Greek text. It might be thought of as a translation and commentary wrapped together in one small package. The writer has sought not only to convey the sense of the Greek text into English idiom, but, in addition, to supply a number of explanatory and transitional remarks, in order to help the reader grasp and follow the trend of thought more readily. In Way's work we have a translation expanded by connection of thoughts, sequences of subjects, and continuity of arguments.

A good example of a transitional sentence or "link" is found in I Corinthians 9:1:

"I have to meet two protests—1, the protest of your intellect, which objects to curtailment of its 'rights'; 2, the protest of your appetite, which objects to curtailment of pleasures not sinful. My answer to the first is my own example. Am I not emancipated from the Mosaic Law?"

Upon comparing this with the text of a standard version one observes that the first complete sentence does not appear in the original. It is there as an aid to make clear the connection between chapters 8 and 9 and to help the reader follow the line of argument. The translator makes it clear in his introduction that such statements are to be regarded as

interpolations and they are included for the sake of perspicuity.

Sequences of thought are in a number of passages emphasized by the insertion of the words, firstly, secondly, etc. In I Corinthians 9:1, the passage already mentioned, numerals are used for this purpose. I Corinthians 12:13 is also a good example:

"Therefore let the man who imagines himself to be standing so securely see to it lest he fall. And you can avoid falling; for, firstly, no temptation has overtaken you but such as man may well withstand; secondly, God is true to His promise: He will not allow you to be tempted beyond your power of resistance . . ."

When the apostle employs a term apt to be misunderstood, as translated in the older standard versions, Way expands on the idea suggested by that term, and does this in such a manner as to preclude any possibility of misunderstanding. In reading II Corinthians 9:1 in the King James Version, one may entirely miss the point, that Paul is speaking about the collection taken among the churches for the saints in Jerusalem. Way leaves no room for doubt in the matter, when he renders it:

"Of course, as regards giving or withholding relief from the members of the church in Jerusalem, it is superfluous for me to reopen the question in this letter."

One finds many descriptive idioms in this translation. I Corinthians 2:3 reads: "I fairly trembled with nervousness." The Greek verb in II Corinthians 11:14 means "to express outwardly what is not true inwardly." Way fittingly translates it: "masquerade as an angel of light." The description of Christ in Hebrews 1:3 contains a picturesque word difficult to translate into the English. Instead of "brightness of His glory," Way has it: "He is to God as the rays are which reveal to us all we know of the sun." The word picture embodied in the Greek word is thus incorporated in the translation.

Way also conveys some of the finer shades of meaning wrapped up in the Greek verbs, nouns, and other parts of

speech. "I am racing onward still" graphically brings out the meaning of Paul's words in Philippians 3:12, as also, "pray on for me" in I Thessalonians 5:25. In Romans 1:17, "it is from the soil of faith" clearly brings into view the force of a Greek preposition. The meaning of the last clause in this verse is specified with the statement, "from one step of faith to another."

The translator has tried to ascertain the literary devices and capture the spirit of the apostle Paul in his various letters. In some of the doxologies and Christological passages, where the apostle rises above his usual literary style, the text appears in the form of poetry. The rich sarcasm which Paul displays in I Corinthians 4:8-13 is vividly portrayed. A few lines from the initial part of this passage suffices as an example:

"Oh, now you Corinthians are like sated guests at a feast!—now you have grown rich—now have become kings in the kingdom of heaven, and are quite independent of me! Ah, would that you had really gained your thrones in the kingdom, that I too might share your royalty!"

These few observations demonstrate the usefulness of Way's translation. It can serve as a genuine help in your study of Paul's epistles and the letter to the Hebrews. It makes excellent and profitable reading as it stands. In a detailed study of the text, however, use it as you would a commentary. Have a standard translation at your elbow and compare the two texts as you proceed.

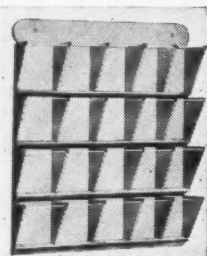
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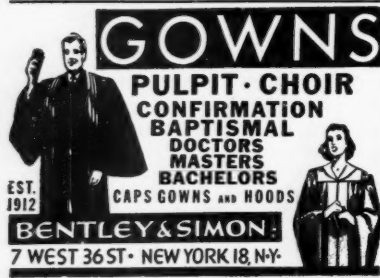
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The point here is that the numerical value of the name David in Hebrew is fourteen. Such mnemonic devices for convenience and the aid of memory were often employed in ancient times and still are, so that omission of names to conform, at least in part, to such practices was not uncommon. It was frequently employed in the Old Testament.

An example is found in the case of Ezra. A comparison of the genealogies in Ezra 7 and I Chronicles 6 reveals the omission of seven generations in one place and several in the other. So in Matthew 1:12 Zorobabel is called the son of Salathiel, whereas in I Chronicles 3:19 he is the son of Pedaliah and the grandson of Salathiel. Even apart from the number fourteen a suitable reason could be found for the difference as is the case with other omissions.

With regard to the apparent discrepancy in the third division, which because of the repetition of the name Jechonias in verses 11 and 12 appears to yield only thirteen instead of fourteen generations, several solutions have been offered.

The one which appears to be most satisfactory and reasonable is that the name Jechonias represents two different persons. The Jechonias of verse 11 is thus said to represent Jehoiakim, the son of Josiah (II Chron. 36:1, 4), and the Jechonias of verse 12 is Jehoiachin, the son of Jehoiakim (II Chron. 36:9), of which, of course, there is no doubt, Jechonias being simply a Grecian form of Jehoiachin. The names Jehoiakim and Jehoiachin in Hebrew are almost exactly alike in meaning as well as in sound.

This view is supported by the context in Matthew 1:11: "And Josias begat Jechonias [Jehoiakim] and his brethren." It was Jehoiakim who had "brethren" according to I Chronicles 3:15, whereas the next verse states Jehoiachin had only one brother Zedekiah, not "brethren." In this way each division would have exactly fourteen generations.

♦ ♦ ♦

CHRIST EQUAL WITH GOD

Some Jehovah's Witnesses, to whom I presented John 5:18 to prove Christ's claim of equality with God, argued that if Christ never broke the law He could not have broken the Sabbath as the Jews charged in that verse, and that if that accusation is false, so also is their accusation that He claimed equality with God. Did He really claim such equality? How can this be answered?—K.B.O., Tucson, Ariz.

It is quite true, of course, that the Lord Jesus never really broke the Sabbath, but that doesn't mean that the accusation was not valid from His enemies' point of view. The Sabbath they knew was one of their own devising, a Sabbath which they had hedged about with a multitude of rigid minutiae of observance, often fantastic and ridiculous, which made it a burden rather than a blessing, working positive ill to many in difficult circumstances.

Of the whole system the Lord had said: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders" (Matthew 23:4; Luke 11:46). For example, a woman might not wear a ribbon in her hair on the Sabbath;

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that would be carrying a burden, and hence work. For the same reason some forbade wearing a false tooth. It was forbidden to send for a physician or to massage any part of the body on that day. Although one must not carry a handkerchief in the pocket, it could be tied around the waist. Such examples could be multiplied a hundredfold.

Thus from the point of view of their distorted notions of the Sabbath, they were right in their accusation that He broke the Sabbath, although, as stated, He did not really break it, proving over and over again both the fallacy and hypocrisy of their attitude (Matt. 12:2, 3; Mark 2:24-27; Luke 6:9), and showing that works of mercy and necessity are not a breach of Sabbath observance, but rather more in keeping with its proper spirit and fulfillment.

But in any case, whatever is true about the accusation of breaking the Sabbath, it does not follow that the accusation of His claim of equality with God is not valid or true. For that He most certainly did claim, apart from any accusation. The entire passage of John 5 has as its chief aim to set forth this claim of equality with God. Their accusation concerning the breaking of the Sabbath was based on their conception of Sabbath observance. Their charge against Him for claiming equality with God was based on His own words. Words indeed could not state more clearly His claim and support of oneness with the Father in a unique sense and beyond the experience or possibility of all others, than the words of John 5. Verse 18 could be freely paraphrased: "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath [in their estimation], but that He had also said that God was His Father, so making Himself equal with God."

His opponents were hardened men, "fatally blinded" (Matt. 12:31, 32; John 9:41), but no less blinded and culpable than the modern unbelievers, whatever their label or denomination, who deny the deity of the Lord Jesus and so reject Him.

The New Africa and its Challenge to Missions [Continued from page 836]

foster activities which, during the early hours of the morning, sometimes turn into sex orgies.

Romanism disregards the territorial agreements of mission societies and intrudes with a form of religion rather than salvation.

Seventh Day Adventists distribute literature which confuses the issue, and they constantly practice the art of proselytism.

Communism offers the Utopian bait, and the unsuspecting, gullible Africans swallow it hook, line, and sinker.

The Present Task

With this babble of voices, the African becomes confused. Many are led astray, others are enticed and backslide. By God's grace and enabling, these enemies of the gospel must be overcome. Jesus Christ in His high priestly prayer stated, "I have given them thy word," after which He prayed, "Sanctify them through thy truth: thy word is truth." Therefore, we must follow His example and give the African Church the instruments so needful for the dissemination of biblical and Christian truth.

To this end we must undertake the following tasks:

First, secondary teacher training schools and institutes must be established in order that we may staff station and outstation schools with Bible-believing teachers. We can no longer take teachers who trained at government or modernistic mission schools. All evangelical missions laboring in South Africa are faced with this necessity.

Second, Bible institutes must be established for the purpose of training, not a few clergymen, but great numbers of young people, as well as pastors and evangelists.

Third, Christian literature must be produced. Everywhere in Africa we have taught people to read. Now they are ready to read. But what will they read? Someone has said, "The sin of missions is this, we teach a people to read and give them nothing to read—so the devil does." How true! Literature by the tons is being distributed by the isms and by the Communists.

These three instruments, teacher training institutes, Bible institutes, and Christian literature, under God will give to the African Church the needed leadership, the needed safeguards, the needed inspiration, and the needed power to wage spiritual warfare and to further evangelism among their own people.

Other Phases of the Task

Two other phases of the task need to be mentioned briefly. Because of the industrialization of Africa, and the rapidly increasing population, hundreds of thousands of pagans and Christians are settling around the cities. These immense communities, having in some cases populations from 10,000 to 250,000 souls and more, are a great challenge. For these, new and more vigorous methods of evangelization must be employed.

Lastly, in the bush country, where there

is an ever-increasing population, the Christians must be given a way of life. Family incomes must be increased. The reformers of Switzerland faced this problem and solved it by introducing cheese-making and watchmaking, industries which abide to this day.

No longer should our African brethren suffer from dietary diseases brought on by lack of proper food. Being Christians, they need many things their pagan ancestors did not need—clothing, soap, paper, pencils, books, a Bible, a lamp, chairs, a table, a bed, bedding, cooking utensils, medicine, and a home in which boys and girls and parents have the privacy a Christian should enjoy. The pastor, the church, the missionary and evangelistic enterprises must be supported. It all adds up to a new way of life. In the bush country it takes a missionary of ingenuity and resourcefulness to lead people and communities from paganism to the life which I have just described.

Let us cast ourselves upon God for wisdom and with boldness go forward as He shall lead, that we may build, by the grace of our Lord Jesus Christ, a strong, healthy, indigenous Church, able to govern, support, and propagate itself, not for a few years, but until He shall come to take His own unto Himself; a Church that has been cleansed with the washing of water by the Word—"that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—I John 1:6, 7

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—Colossians 1:7

"Somebody wants you, Papa,"

A little voice called up the stair;
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So many cares and woes to bear!

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How time was spent in many ways;

But, as he left his study,

Quite soon complaint was turned to praise.

"What if *nobody* sought me?"

The busy, faithful pastor thought;

This glad, new meditation

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If Christ indwells you and controls;

Somebody wants your witness,

For everywhere are groping souls.



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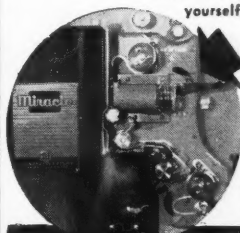
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August 20

John, a Preacher of Repentance

Luke 3:7-20

Memory Selection: *Bring forth . . . fruits worthy of repentance.*—Luke 3:8.

John the Baptist was the son of Zacharias and Elisabeth, and was born about six months before the Lord Jesus in a city of the hill country of Judah. The angelic prophecy concerning him may well sum up his early years (Luke 1:14, 15). In addition, there is the historic reference in Luke 1:80.

John's dress, habits and mode of speech were all strikingly suggestive of Elijah. His renunciation and self-denial particularly qualified him to be the man who would call his nation to repentance.

Our Lord referred to him as a shining light (John 5:35) and more than a prophet (Matt. 11:9); and His superlative commendation was, "Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:11). Our Lord's qualification, "Yet he that is but little in the kingdom of heaven is greater than he" (Matt. 11:11), was certainly due to the limitation of circumstances rather than any reflection on John's character. As he that is in the kingdom must have blessings far superior to those who live prior to the inauguration of that kingdom, so John, as the herald of the kingdom, stands apart from and before the total blessings of the kingdom which he announces.

I. The Call for Repentance (vv. 7-9)

Luke very carefully records when John's preaching occurred (v. 1). So far as the ecclesiastical life of Judah was concerned, Annas and Caiaphas were high priests (a very strange combination, when in God's regulations only one man should have been high priest).

It was during these days that multitudes made their way out to the desert to see John the Baptist, who was attracting national attention. As they came, John did not receive them with open arms or indicate he rejoiced in the privilege of ministering to a great crowd. Rather, he had a word of severe denunciation and a call for repentance. To speak of them as the "offspring of vipers" was not to coddle them, and certainly did not calculate to make him popular. Nevertheless, there seems to have been a deep sense of need, at least in the hearts of some. This word of denunciation did not turn such aside.

John saw the real danger of spiritual pride in these people who thought because they were children of Abraham their spiritual future was guaranteed. His estimation of God was so great he could

say that God was able of the stones to raise up children unto Abraham. The time of judgment had come, the hour of decision was present. How graphic was John's word, "The ax also lieth at the root of the trees" (v. 9). God's definite call through John the Baptist, then, was that His people would repent.

Repentance means a change of mind. Not always accompanied by outward signs of sorrow, it certainly will produce grief of heart because of sin and a realization that sin is always against God. Repentance means a contrition that in humility acknowledges sin and cries out to God for mercy. But conduct must also be involved. The proof of genuine repentance is turning from sin and not doing it any more.

II. The Evidence of Repentance (vv. 10-14)

Here we have some specific answers of John to the people of his day as to what was involved in bringing forth fruits of repentance.

Instead of being selfishly concerned only for oneself, it meant, for the multitude, a sharing of what they had with those who were in need. For the publicans, repentance meant they should leave off their extortion and take from the people only that which the government indicated they should. For the soldiers, it meant they were to take nothing from any man by violence, they were not to accuse anyone falsely, and they were to be content with their wages. Thus, some very practical results are involved in genuine repentance.

How important that we see such genuine results of repentance are manifest in our own lives. You will remember the apostle Paul preached repentance toward God and faith toward our Lord Jesus Christ (Acts 20:21). To pretend to accept Christ, and then to live unmindful of the claims of God and to continue in the same routine of sin and carelessness toward God, is to prove that our repentance is not genuine and that the life we profess to have is death.

III. The Son of God (vv. 15-20)

In all his preaching John pointed forward to Another. He was glad to speak of the Lord Jesus Christ as the Lamb of God; as the One who was to come, whose shoe he was unworthy to loose; as the One who would come in judgment. Embazoned over all of John's life is the text: "He must increase, but I must decrease" (John 3:30).

This very uniting of the message of repentance with that of the coming of the Son of God says very effectively that repentance apart from the gospel is meaningless and worthless. Thank God, however, that no sinner, realizing his sin before God, his need of salvation, who turns in faith to the Lord Jesus, will be dis-

appointed. Said the Lord Jesus, "Him that cometh to me I will in no wise cast out" (John 6:37).

August 27

Mary, the Mother of Jesus

Luke 1:46-48; 2:48-51; Mark 3:31-35; John 19:25-27; Acts 1:14

Memory Selection:

*My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.* —Luke 1:46, 47, A.S.V.

As has been frequently pointed out, men have made two opposite mistakes concerning the virgin Mary. There are those who exalt her to a place where they ascribe deity to her; in fact, the Lord Jesus is even made subservient to His mother. On the other hand, others have passed by any reference to Mary almost as though she did not exist on the pages of God's Word. Palpably, both of these extremes are wrong. There is a very splendid line of teaching in the Word of God concerning this very virtuous and excellent woman who so loved God that she gave herself wholly into His hands.

I. The Song of Mary (Luke 1:46-48)

We commonly call this song by its first Latin word, *Magnificat*. The entire song (Luke 1:46-55) tells us many things about the Lord, about His salvation, about Israel, and, incidentally, about Mary herself.

That Mary took the place of a worshiper before God is evident, for her soul magnified, adored, worshiped the Lord. Her worship was not a sanctimonious observance, not an irksome duty; for in her adoration she found joy of heart (v. 47). To know God is to love Him and to joy in His presence. Not to know Him is not to understand the soul that does know Him. Not to know Him means that we do not rejoice in His presence and we find other considerations far more delightful and attractive to us. But to the soul that has met God, all else pales into insignificance.

Notice that Mary speaks of herself as the handmaid of the Lord (v. 48), literally, the *bondmaid*. She was His slave, His servant, ready and willing to do His bidding, whatever was involved, and whatever her plans may have been. Mary thus becomes a supreme example of utter and absolute obedience to the will of God.

Yet with all these characteristics, still she speaks of God as her Saviour (v. 47). Not one of us, however obedient to God we have been, is without sin.

II. The Sorrow of Mary (Luke 2:48-51; John 19:25-27)

We have joined these two incidents, not because they present the same degree or the same kind of sorrow, but because they can be joined together as grief that came to the heart of Mary.

The first Scripture reference has to do with our Lord's journey to Jerusalem in connection with His being placed as a son of the law. When Mary and Joseph left Jerusalem, the record is that "Jesus tarried behind in Jerusalem; and his

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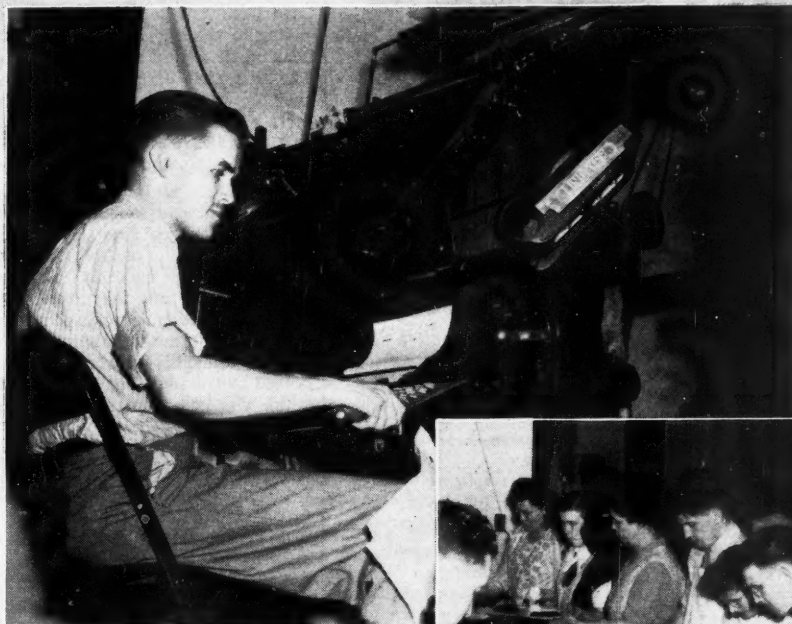
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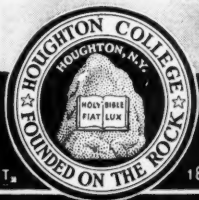
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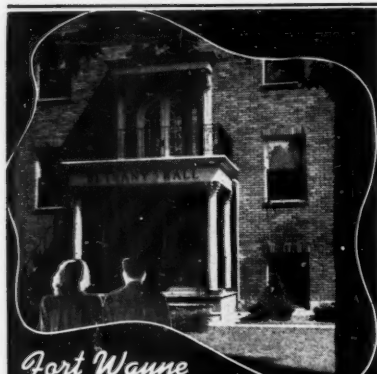
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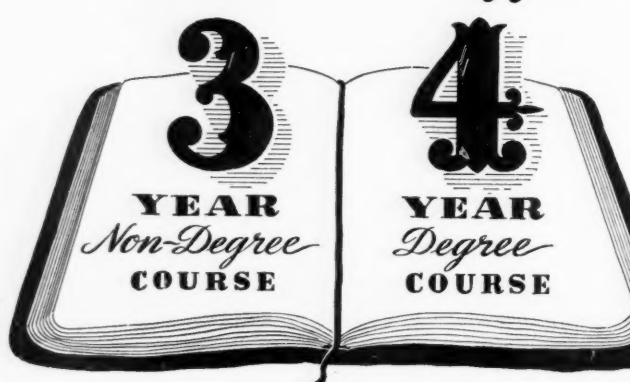
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parents knew it not" (v. 43). Something of their concern is certainly felt by anyone who is a parent. Mary and Joseph made their way back to Jerusalem in an effort to discover the whereabouts of the Lord Jesus. At length they found Him, sitting in the midst of the teachers, both hearing them and asking them questions. The fact that Jesus is the Son of God, the One who came from heaven to earth, certainly is intimated in the statement, "All that heard him were amazed at his understanding and his answers" (v. 47).

When Mary and Joseph saw Him, they were, of course, astonished. This does not mean that they did not understand that Jesus was the Son of God; the angel had made that very clear at the annunciations. Rather, that they found Him still in Jerusalem and not seemingly concerned about accompanying them back to Nazareth. This meaning is further supported by the fact that Mary said to Him, "Son, why has thou thus dealt with us?" (v. 48).

Nor should we unbelievably read into the reference to Joseph as the father anything more than that he was the foster father of our Lord who, as His father in a legal sense, had a right to the use of such a term by Mary. Certainly, if anyone knew the truth about the virgin birth, it was the virgin herself. What is more natural than such a reference as we have in verse 48, since Joseph and she were responsible for the home in which the Lord Jesus was reared.

The second Scripture passage under this caption has to do with the crucifixion scene, when our Lord indicated that Mary was to look to John as her son and John was to look to Mary as his mother. Such a tender provision of our Lord, even in the midst of mortal pain, indicates something of the graciousness of His own heart in His concern for His mother. He who so thought of her, has such concern for all who love God.

III. The Sisters of Mary (Mark 3:31-35)

It is evident that our Lord considers as His brethren and sisters and mother those who do the will of God. How wonderful to be in the family of God in which the Lord Jesus is the elder brother and we are united with Him in such a wonderful relationship. Far more important than any physical relationship is that which is ours by the blood of the Lord Jesus. Washed in that blood, with a desire to do the will of God, the Lord Jesus looks at us and says, "Behold my brethren, my sisters, and my mother" (v. 35).



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IV. The Submission of Mary (Acts 1:14)

This passage has to do with the gathering of the disciples in obedience to the will of the Lord Jesus when He told them to tarry in Jerusalem for the days immediately following the ascension. Not only did the disciples so gather, and His brethren, but Mary also, in response to this command, awaiting the day when the Spirit of God would be given.

September 3

Peter, Who Became a Man of Power

Acts 3:1-3, 6-8; 4:1-3, 18-20

Memory Selection: *We must obey God rather than men.*—Acts 5:29, A.S.V.

William M. Taylor sums up his estimation of the apostle Peter in these words: "Thou generous, impulsive, wayward, impetuous, yet true-hearted man of God! We have come to know ourselves better through our acquaintance with thee, and even thy backsliding has shown us new depths of mercy in the heart of Christ. So, being converted, thou hast strengthened thy brethren, and we glorify God in thee. Thy very errors have brought thee closer to ourselves, and taught us at once our danger and our safety. Now hast thou ascended to the true Mount of Transfiguration, whereon thou dwellest in no frail 'tabernacle,' such as thou didst wish to rear on Hermon's summit, but in 'an house not made with hands, eternal in the heavens'; and when the Chief Shepherd shall appear, may there be for us as for thee 'a crown of glory that fadeth not away.'"

In the passages selected for our study in this lesson we see the apostle Peter change from the weak, vacillating, denying Peter into the strong, courageous, Spirit-filled messenger of God.

I. A Courageous Response (4:8-12)

The healing of the man born lame focused attention on Peter and John and led to their being taken into custody (Acts 4:3). Arraigned before the Sanhedrin, Peter and John were asked, "By what power, or in what name, have ye done this?" (v. 7). It was Peter then who responded to this august group of ecclesiastics of ancient Judah. Without hesitation and in a most courageous manner, Peter answered, "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole" (v. 10, A.S.V.). Peter took his stand definitely, not only in presenting the fact that the Lord Jesus was the one responsible for the miracle that had been performed, but also in indicating the guilt of those who had asked the question, in crucifying the Lord Jesus (v. 10), and setting at naught the stone which was made the head of the corner (v. 11).

Then waxing bold in God and with the power of the Holy Spirit, he gave utterance to a verse that has been a mainstay of all true preachers of the gospel

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[Also see pages 848, 849, 850, 851]

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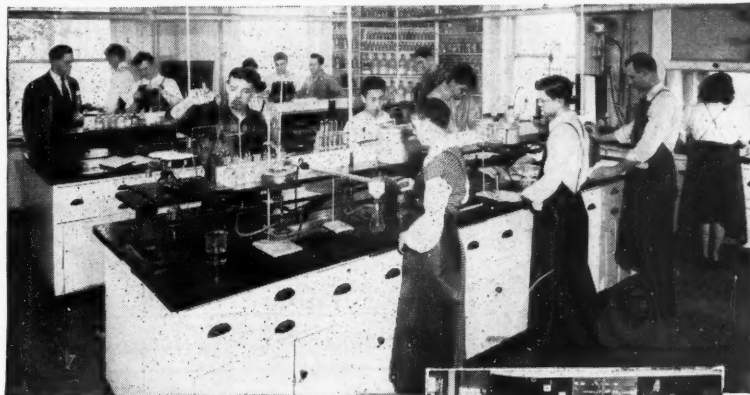
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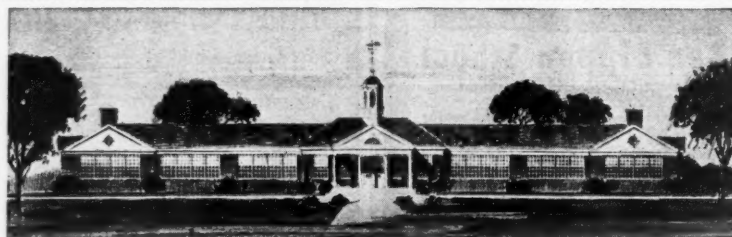
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ever since. Said Peter to this very powerful group of men, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (v. 12).

How wonderful is this utterance, particularly in view of the place where it was said. It is true, of course, of all men that in none other is there salvation. Each of us must face that fact and know that we cannot save ourselves, nor can our friends and relatives save us, nor our country, not even all the men of all the world working on our behalf. Salvation is to be found in the Lord alone, and unless the Lord saves us we are lost and lost forever.

However, it seems to me that God gave Peter in a special way a heart of bravery as he faced these men who had the power of life and death. There is also evidence here of the mercy of God. If there was mercy for Jerusalem, if there was mercy for those responsible for the crucifixion of the Lord, let no man say that he is beyond the reach of God's grace.

II. A Desperate Command (4:13-18)

When the religious leaders saw the boldness of Peter and John and knew that they were unlearned and ignorant men, they marveled (v. 13). The word *unlearned* has reference to the fact that they were "unversed in the learning of the Jewish schools," and the word *ignorant* carries with it something of the same. That is to say the disciples were "unskilled in any art; in eloquence." To speak as they had, indicated something had happened. How clarifying then is the statement, "They took knowledge of them, that they had been with Jesus" (v. 13).

The leaders' hands were absolutely tied so far as open opposition was concerned, since the man who was healed stood there to prove that a miracle had taken place. It is, therefore, interesting to note that their question, "What shall we do with these men?" had to have the qualification, "for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it" (v. 16). In their desperation, they finally concluded that the only thing they could do, was to threaten Peter and John, and command that they should no longer speak or teach in the name of Jesus (v. 18).

III. A Clear Path of Duty (4:19, 20)

The command of the Sanhedrin posed no problem so far as Peter and John were concerned. They knew the answer, and they put the answer in such a way as to make the Sanhedrin itself realize that God had spoken to them. Since God had commanded them, they could do nought else but disobey the word of men. "We cannot but speak the things which we saw and heard" (v. 20). Certainly to see the miracle-working ability of the Lord is to open our mouths. To keep silence is to be a traitor indeed. With a further word of threat, the Sanhedrin dismissed the two men, who then went to their own company (vv. 21-23).

Those of us who have seen God work in the miracle of salvation that has deliv-

Moody Monthly

ered from the dominion and power of sin cannot but speak of what we have seen. To keep silence is to suggest that we have neither seen the power of God, nor experienced it ourselves.

September 10

John Mark, the Man Who Made Good

Acts 12:12, 25; 13:4, 5, 13; 15:36-40

Memory Selection: *I can do all things in him who strengtheneth me.*—Philippians 4:13, A.S.V.

When Mark and his mother are first mentioned in the Word of God, they are already Christians. Mark had been brought to the Lord through Peter (I Pet. 5:13). We know from Colossians 4:10 (A.S.V.) that Mark was Barnabas's cousin. It would seem, therefore, that Mark had great advantages from his home life, and from his contact with the apostles of the Lord. In addition, his relationship to Barnabas certainly accounts for his being taken along on Barnabas and Paul's first missionary journey (Acts 13:5).

I. Mark's Home (Acts 12:12)

Peter, having been released from prison by the intervention of a celestial visitor, made his way to the house of one named Mary. That this home was of some proportion is evident by the reference to "many were gathered together and were praying" (v. 12). There was also a gate to the property. These references, with mention of the maid Rhoda (the word translated *maid* may be rendered maid servant, a young female slave), would seem to suggest that here was a family of wealth.

But there was more than affluence here; there was real devotion to the Lord. Mary was willing to open her home as the gathering place for these people of God. Mark, therefore, must have had some real opportunities as a young man, who with his mother believed on the Lord Jesus Christ, and was numbered with the Christians of that time.

II. Mark's Initial Service (Acts 12:25; 13:4, 5, 13)

Evidently Barnabas and Saul had their eyes upon John Mark, for when they returned from Jerusalem they took him with them (12:25). They made their way on their missionary journey from Antioch to Seleucia, and then sailed to the island of Cyprus. In Salamis, they preached in the Jewish synagogues, and John was there as their minister or attendant.

After the initial successes and the blessing of God, the two preachers, Barnabas and Saul, determined to sail from Paphos to Perga in Pamphylia. When they arrived at Perga, it is recorded, "John departed from them and returned to Jerusalem" (v. 13).

Many have been the conjectures as to why John Mark went back to his home. Some suggest homesickness; others, anxiety for his mother's safety; others suggest that there were home duties which called for his attention. There are those too who indicate that he wanted

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**WHY not
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6

to rejoin Peter, who had won him to the Lord Jesus. Of course, there are others who suggest that the perils and rigors of the journey were too much for the young man.

We, of course, do not know just why he turned back. But we do know that his turning back occasioned strong and vehement objection on the part of Paul when Barnabas wanted to include him in the second missionary journey.

There is also a suggestion that he turned back because he objected to the offer of salvation to the Gentiles on the condition of faith alone. One advocate of this view finds some corroboration of his opinion in the fact that in both Acts 13:5 and 13 he is called John. The name John is Jewish, Mark is Roman. While certain incidents which occurred on Cyprus and the determination to go on into Asia Minor and what happened there may also be used as corroborative material for such a view, at best it can be only a suggestion. Whatever the reason, John Mark did turn back. Thus his period of initial service was definitely cut short.

III. Mark's Ministry with Barnabas (Acts 15:36-40)

Very little is recorded about Mark's ministry with Barnabas. The complete statement is simply, "Barnabas took Mark with him, and sailed away unto Cyprus" (v. 39). Barnabas had originally come from Cyprus (Acts 4:36), so that he was undoubtedly familiar with the island, and with the opportunities for proclaiming the gospel.

As Paul and Barnabas contemplated a return to the cities they had visited on their first missionary journey, "Barnabas was minded to take with them John also, who is called Mark" (v. 37). But Paul did not feel it was wise to take this young man who had withdrawn from them in Pamphylia. A "sharp contention" arose between the men. It is certainly not necessary to read into this passage anything of a personal nature, but rather that there was a sincere and honest difference of opinion. Who can say whether this very difference between Paul and Barnabas did not result in the furtherance of the gospel, inasmuch as he and John Mark went to Cyprus, while Paul and Silas went on into Asia Minor.

That Mark was fully restored to Paul's confidence and that Paul regarded him highly in the Lord is evident by references to him in the Pauline epistles. Perhaps the outstanding passage is II Timothy 4:11: "Take Mark, and bring him with thee; for he is useful to me for ministering."

Thank God, it is true that any child of God, even though he fails, may look to the Lord and secure strength and help in order that he may re-establish himself and be in the place where, not only he will know the usefulness that God can make of him, but know the fellowship with those who may have had some question about his fidelity or his courage.

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When the Witch Doctor Failed [Continued from page 823]

agreed, turned merrily toward the ford and his intended charges.

As Zonda neared the fire, she lowered the vessel from her head with easy, careless grace. No one took notice, and she breathed more normally and tasted the *sadsa*. It was done to a turn.

III

Night had fallen. Sinoko had just squeezed out of the induna's *kya*, his wizened face evil and set. The Zulus crowded round him, pure savagery written on their heavy brows and coarse lips. Gone was the transient touch of refinement brought about by contact with civilization. As the sponge erases the chalk from a slate, so had the faint impress of gentler, more reasonable emotions been wiped from their expressions. They were ready for anything, ready to demonstrate to the world their faith in their witch doctors and voodooos.

Without a word Sinoko strode to a pile of wood and deliberately laid sticks for a fire a few yards from where Zonda tended hers.

The *sadsa* had long since been eaten; now she kept water hot, for some instinct told her she would need it.

Sinoko had spent time with the sick man; he had muttered incantations, had raved and tried out all his magic, but to no purpose. Kongola's moans still rent the air and his daughter's tender heart; his breath still came raspingly, his skin was hot as fire. He had borne petulantly the incisions of the flesh as the wizard had attempted to exorcise the demons that were torturing him, and had stood the rubbing in of the vile powder with deepening groans. But the treatment had failed.

Sinoko, however, had another string to his bow; he would try a "smelling-out." He carried a flaming ember across to the sticks he had laid, setting them ablaze. Then the evil rites began.

Louder and louder rose his weird screams, more and more wildly he leaped and gestured. The firelight flickered on his twitching limbs, dancing bladders and clicking tooth necklace. It also lighted the wide-eyed faces of his shaking audience with an eerie glare.

Zonda shivered and prayed. When would Baas Newcombe come? Would he be too late? Any minute now the wizard would finish his ceremony—would shriek a name or names—and the blood-thirsty youths would be off over the hills to take

vengeance on the unfortunate ones whom the witch doctor said had dared to curse their chief.

Sinoko stopped his whirling, cast a powder from one of the many horns that hung from his neck, and crouched over the fire as the dense smoke arose. His eyes were balls of flame as he strove to read the riddle in the billowing smoke. The tension was at its height; the watchers were like men carved from bronze. It had come! A yell, a pointing hand, a curse that rose into an angry shout, a fumbling and clashing of weapons, a sudden rush—and Zonda found herself alone except for the witch doctor, who lay exhausted on the veldt, his chest rising and falling, his lips frothing.

Zonda felt suddenly sick; she fell on her face and burst into a frenzy of weeping. Where was the *Mfundisi*? Where was God? Where was the "Great-Great"—the *Unkulunkulu*? All was lost!

IV

She felt herself being raised gently and, through the mist of tears saw the kindly face of Lorne Newcombe, the white *Mfundisi*. Her sobs broke out afresh. "Why you not come sooner?" she wailed. "The young men have rushed off to slake their spears in the blood of the Gakas."

For answer, he led her to the brow of the hill. The moon had risen and, in its silvery glow, she saw figures in the valley; heard the jingle of spurs and the rattle of bits. "The mounties stopped them in time," he explained. "Your message was not too late. God bless you for it! But there is work to be done! Your father is very sick. Perhaps God will help me heal him!"

His manner had become brusque. He strode toward the hut, his medicine case in his hand. Soon his face appeared at the opening. "*Maningi chiza manzi*," he shouted. Hot water!

How glad she was that she had obeyed the impulse to keep the pot boiling. Her heart sang. Her tribesmen had been kept from shedding blood. Her father would be treated skillfully. Perhaps all would be well yet. She raised her heart in simple prayer as she pushed more logs on the fire.

Sinoko had slunk away when the missionary appeared, but a shout a few minutes later had apprised her that the vigilant mounties had their man. He would suffer for setting a too-willing band of slayers against an innocent tribe. He had staged his last "smelling-out"; no more would this bird-of-prey stir evil passions among his gullible tribesmen.

And perhaps, thought Zonda happily, perhaps others in her tribe would pay heed to her now. After they had spent some time in the white man's stone kraals, they might go with her to the little whitewashed mission, where they would hear words of love, not hate; words of light, not darkness; words of life, not death. So she continued, working, praying, ever alert to the missionary's occasional requests in behalf of her father's comfort until the sun rose, bringing a new day of hope.

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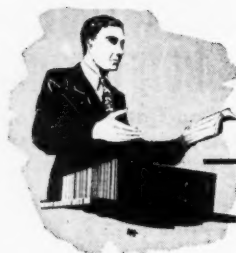
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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

THE MERCIES OF OUR LORD

How great is Thy compassion, Lord,
Thy mercies ever wide;
How tender is Thy love for those
Who 'neath Thy wings abide.

Renewed as every morning dawns,
And fresh as glistening dew;
Thy mercies at the close of day
Are sweet and ever new.

O Lord, Thy mercies keep us safe
As Thou, as from on high,
Dost guard Thine own, and ne'er forsake
The apple of Thine eye.

Compassionate Thou art, O Lord,
Thy mercy never fails;
Though heaven and earth shall pass away
Thy constancy prevails.

—Eva Gray

BE YE THEREFORE FOLLOWERS OF GOD

Ephesians 5:1-18

I. To Walk in Love

1. As Christ loved us
2. As becometh saints.

II. To Walk as Children of Light

1. Not in works of darkness
2. But manifesting the fruit of the Spirit.

III. To Walk Circumspectly

1. Not as fools
2. But as wise.

IV. To Walk in the Spirit

1. Not filled with wine
2. But filled with the Spirit.

—Mary Salage

CHRISTIANS LIKENED TO SALT

Matthew 5:13

I. Salt Purifies

As salt stands for purity so the life of the Christian should stand for everything that is pure and righteous.

II. Salt Preserves

Christians are placed in this corrupt world to be the preserving element.

III. Salt Seasons

Christians should be as salt in this insipid world to provide it with flavor.

IV. Salt Creates Thirst

Our lives as Christians should be so holy and pure that we create a thirst in the unsaved for the living water that Christ gives.

—Arloa Kleis

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

JACOB'S LADDER

Genesis 28-32

In his youth Jacob saw the vision of a ladder which was "set up on earth . . . and . . . reached to heaven." The subsequent experiences of his life became the steps of a spiritual ladder by which he progressively ascended into a knowledge of God. The significant steps in Jacob's experience of God were three:

- I. At Bethel—the House of God (Gen. 28:16-19). Discovery of the presence of God.
- II. At Mahanaim—the Hosts of God (Gen. 32:1, 2). Discovery of the power of God.
- III. At Peniel—the Face of God (Gen. 32:30). Discovery of the person of God.

—Elizabeth M. Beale

WHY BELIEVE IN GOD?

There are all sorts of different reasons for believing in God. I'll mention only one. It is this: Supposing there was no intelligence behind the universe, no creative mind. In that case nobody designed my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen for physical or chemical reasons to arrange themselves in a certain way, this gives me as a by-product the sensation I call thought. But, if so, how can I trust my own thinking to be true? It's like upsetting a milk jug and hoping that the way the splash arranges itself will give you a map of London. But if I can't trust my own thinking, of course I can't trust the arguments leading to atheism, and therefore have no reason to be an atheist, or anything else. Unless I believe in God, I can't believe in thought—so I can never use thought to disbelieve in God.

—C. S. Lewis, in

The Case for Christianity (quoted by *The Church Herald*)

JESUS IS THE CHRIST

Acts 17:3

I. Heaven's Testimony

1. God the Father (Luke 3:22)
2. God the Holy Spirit (Matt. 3:16)
3. Angel's testimony (Luke 2:9-11)

II. Humanity's Testimony

1. John the Baptist (John 1:34)
2. Peter (Matt. 16:16)
3. Simeon (Luke 2:25-32)
4. Paul (Acts 18:5)

III. Hell's Testimony

1. Demons (Mark 5:7-9)
2. Satan (Matt. 4:1-11)

—Theopile Mohtares

WHERE IS THY GOD?

God's answer to cheer His own children

1. He is above us (Josh. 2:11)
2. He is around us (Ps. 125:2)
3. He is before us (Exod. 13:21)
4. He is behind us (Isa. 30:21)
5. He is beneath us (Deut. 33:27)
6. He is with us (Isa. 41:10)
7. He is in us (Col. 1:27)

—Robert L. Layfield

SALVATION

I. Only in Christ (Acts 4:12)

1. Not in church membership.
2. Not in the law.

II. Offered to All (Isa. 55:1)

1. Freely.
2. Fully.

III. Obtained by Faith (Eph. 2:8, 9)

1. Not by works.
2. But in the finished work of Christ.

—Gloria Meyer

THE CHRISTIAN HOPE

- I. The Hope of His Calling (Eph. 1:18).
- II. The Hope of Our Living (Phil. 1:20).
- III. The Hope of His Promise (Titus 1:2).

—Lois Utt

LESSONS PAUL LEARNED*

Philippians 4:10-23

Introduction: Experience is the best teacher. Paul the apostle had learned thus certain things which give the secret of his victorious living. These lessons he reveals to us here.

I. To Be Content in Any State (vv. 10-12)

- A. When in plenty or in want (vv. 10, 11)
- B. When abased or when abounding (v. 12a)
- C. When filled or when hungry (v. 12b)

II. That All Things Are Possible Through Christ (vv. 13-18)

- A. Through His effectual strengthening (v. 13)
- B. Through His working in the hearts of His saints (vv. 14-18)
 1. The Philippians' interest in Paul (vv. 14-16)
 2. Paul's interest in the Philippians (vv. 17, 18)

III. That God Supplies Every Need of His Own (vv. 19-23)

- A. The Supplier—God
- B. The result—every need met
- C. The supply—His riches in glory in Christ
- D. Postscript (vv. 21-23)

—G. Coleman Luck

* This is the tenth and last of a series of outlines on Philippians by Dr. Luck.



THE CASE OF

Tomboy Terry

What a sight she was . . . black-haired, bold and boisterous, clad in overalls, racing her coaster wagon down the main street of the little town of Bradley, Illinois. Yet for all her tomboy ways, young Terry sat quietly enough in her Sunday School class every week. Year after year went by, until one night she listened to the call for life recruits at a Christian Endeavor convention. With characteristic impetuosity, she plunged down the aisle, only to halt in dismay as she reached the altar. How could she offer her life to God when she had never accepted Christ as her Saviour? All the salvation verses she had heard in Sunday School came flooding back, making her more and more conscious of her unworthiness. Terry bowed her head and began to cry. And so it was that those years of faithful instruction by godly Sunday School teachers bore fruit . . . Terry Worman was born again.

Today the labor of those patient teachers is being multiplied a thousandfold. As "Aunt Theresa" of Moody Bible Institute's station WMBI, this one-time tomboy has been instrumental in winning thousands of boys and girls to Christ.

Since 1935, "Aunt Theresa" has headed the WMBI children's department, and is best known as the director of the famous KYB (Know Your Bible) Club which has been on the air since 1928. "Story Time," "Bible Story Hour" and "Prayer Circle" are also included in her radio program schedule. In addition Miss Worman conducts dozens

of KYB Club rallies in midwestern churches every year. Recently she has added writing to an already packed schedule. *Missionary Stories, Alive, Christmas Stories, Angels Came Down, The Littlest Christmas Tree* and *Aunt Theresa's Bible Stories* are among the titles already published by Moody Press.

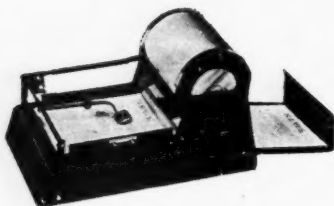
Can all of this really be traced directly to the Sunday School? "In a large measure," says Aunt Theresa. "Not only was I saved through Sunday School teaching, but my first children's work was started with only Sunday School training as a background."

Perhaps there's someone like Terry Worman in your Sunday School . . . a youngster who keeps coming but apparently does not respond. Don't be discouraged. Keep plugging away . . . and keep praying. Never doubt God's power to multiply your labors a hundred times over through those young lives you are touching each Sunday.

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" . . . whoso shall receive one such little child in my name, receiveth me." Matt. 18:5

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IMPORTANCE OF CHRISTIAN WITNESS IN THE HOME

Dealing one night with an unsaved young man, Billy Sunday engaged with him in the following exchange.

"Is your father a Christian?"

"Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?"

"Don't know; she has been the superintendent of the Sunday school of the same church for some time."

"Have you a sister?"

"Yes, sir."

"Is she a Christian?"

"Don't know; she has charge of the primary department in the Sunday school."

"Do your father and mother ever ask the blessing at the table?"

"No, sir."

"Did your father, mother or sister ever ask you to be a Christian?"

"Mr. Sunday, as long as I can remember, my father, mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

How many of our loved ones, or neighbors or friends could justly bring the charge against us, "They don't act as though they believe we are lost?"

—From Mrs. A. C. Peck

✦ ✦ ✦

WITH THE LORD

Leviticus 25:23—"Strangers and sojourners with me"

Psalms 39:12—"I am a stranger with thee"

Mark 3:14—"Ordained twelve that they should be with him"

Luke 22:28—"Ye . . . have continued with me"

John 15:27—"Bear witness because . . . with me"

John 17:24—"I will that they . . . be with me"

John 18:1—"Jesus . . . with his disciples"

Revelation 22:4—"They shall see His face"

—David D. Priestman

✦ ✦ ✦

"CHRIST IN YOU"

O wonder of all wonders—
That Christ, the Lord divine,
Should make His humble dwelling
In this poor heart of mine.
O matchless, gracious myst'ry—
The Lord of heav'n and earth,
In my poor contrite spirit
May once again have birth.

Born first of blessed Mary,
The virgin pure and white,
He came to Bethlehem's manger—
Our God, the Truth, the Light.
And now, in grace, He's willing
That marvel to repeat,
Where'er one soul lies waiting
In faith at His dear feet.

Oh, help me, Holy Spirit,
That I in truth may be
Filled with this mystic glory,
The Christ thus formed in me.
May all my life and purpose
His presence so reveal
That other souls may thro' me
The Saviour's power feel.
—H.H.K., in *The Conqueror*

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—Dorothy H. David

POTENT PRAYER

John 14:13

- I. Petition—"Whatsoever ye shall ask in my name"
- II. Promise—"That will I do"
- III. Purpose—"That the Father might be glorified in the Son"

—Norman Burkhardt

FOUR ESSENTIALS FOR SERVICE

John 15

- I. Abiding in Christ
- II. Obedience to Christ
- III. Chosen by Christ
- IV. Enduring for Christ

—David Kaapu

THE CHRISTIAN AND CHRIST

John 15

- I. Living in Christ (vv. 1-8).
- II. Loving with Christ (vv. 9-17).
- III. Loathed Because of Christ (vv. 18-25).
- IV. Laboring for Christ (vv. 26, 27).

—Alfred Gehm

"WHAT HAST THOU DONE FOR ME?"

Our age is one of pleasure and luxury. The spirit of the world sweeps through and affects the Christian. There is a tendency to forsake simplicity of living, except under the compulsion of financial necessity. Going without things for the Lord's sake is left to the missionaries. Our sense of stewardship is deplorably weak. A notice on the bulletin of an old country church read, "England spends four times as much annually on dog licenses as on foreign missions." How many times more do Christians spend on indulgences than in paying their debt in the gospel?

To faint, to grieve, to die for me!
Thou camest not Thyself to please:
And, dear as earthly comforts be,
Shall I not love Thee more than these?

—Anonymous

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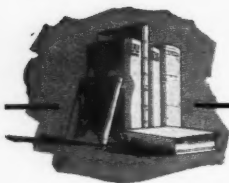
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G. COLEMAN LUCK, EDITOR

"Lest Ye Forget," by S. Franklin Logsdon.

"Here is an unusual book by an unusual writer," says Dr. William Pettingill in his foreword to this refreshing treatment of some of the precious truths of the Word. Realizing that many Christians are unquestionably deficient in deep and settled convictions with regard to many important and fundamental issues, the author places emphasis on the present-day need of an uncompromising attitude relative to the teachings set forth in the Word of God.



Logsdon

"It is a steadfastness which survives the current epidemic of endeavors—that strength of soul which shows no tendency toward surrender" which Mr. Logsdon says is most needful in our day.

In the thirteen chapters, all of which will capture attention and provide encouragement "lest ye faint," Mr. Logsdon deals clearly with such subjects as "The Siamese Twins of Spiritual Prowess," "The Repeated Request for Revival," "The Danger of Disqualification," and "Purpose Glorified." What is perhaps the climactic thought and underlying purpose of this very interesting book is presented by Mr. Logsdon in his introduction: "Purpose is to the servant of God what the sense of direction is to the homing pigeon. It develops a desire for obedience to the divine commands, and encourages a determination to fulfill His blessed will."

The reader will surely be delighted, wonderfully blessed and greatly benefited by a prayerful reading of this feast of good things "served in plain dishes" by this uncompromising defender of "the faith once delivered."

159 pages. Evangelical Publishers, Toronto (1949). \$1.65. L.E.M.

The Bible.

A new and excellent edition of the King James Version especially intended as "a reader's Bible." Various typographical improvements have been made, which make for easier reading. Use of italics has been discontinued. (While it is true that most readers did not understand the purpose of italics, there was a purpose, and we question the wisdom of dropping the practice.) The lengthy but interesting preface from "The Translators to the Reader" has again been printed. The volume is handy in size, being no larger than an ordinary book.

872 pages. Cambridge University Press, New York. \$1.95. G.C.L.

The Little Children's Bible.

A nice edition in limp cloth cover, containing selections (largely narrative) from both Old and New Testaments. King James Version is used with extra large type. The three page selection from the Apocrypha is very pretty, but we object to its being placed apparently on equal terms with the Scripture.

105 pages. Cambridge University Press, New York (1950). 75c. G.C.L.

The Wind Bloweth Where It Listeth, by Lewi Pethrus.

This is a treatment of the doctrine of the infilling of the Holy Spirit by a minister

of the Pentecostal school of thought. The author seems to confuse the reception or incoming of the Holy Spirit at conversion with the infilling, which is the scriptural norm for those already converted, and is not a "once for all" but may be a constantly repeated experience. Then, also, the infilling is referred to as a baptism, and it is insisted that "many strange manifestations take place in connection with the mighty infilling of the Holy Spirit" (p. 55).

Here is on the whole a very sane treatment of the subject, although the author frequently uses the expressions "infilling" and "baptism" interchangeably. He advocates complete yieldedness to God on the part of Christians, and he warns people seeking "the baptism" against behavior characteristic of such who seek an experience instead of learning simply and sincerely to surrender wholly to God in loving consecration to Him whose we are and whom we serve.

The viewpoint will interest all spiritually minded people of God, and will help many who may have a tendency to go to extremes in their public services.

93 pages. Philadelphia Book Concern, Chicago (1949). \$1.25. A.M.D.

The Prophecy of Daniel, by Edward J. Young.

A scholarly and able commentary on the book of Daniel by a thorough conservative is indeed a welcome addition to the list of commentaries on this book of the Bible. In order to accomplish his purpose of presenting "a clear and positive exposition of the prophecy," the author ably refutes the "critical" position of the date and authorship of Daniel, and presents a convincing statement of its historicity and date as written by Daniel himself.

But he also deems it necessary to attempt to refute the view that the seventieth week of Daniel's prophecy of the seventy weeks is yet future. To this end, in a commentary of some three hundred pages, thirty pages are devoted to the three verses of Daniel 9:24-27. In common with other such interpreters, he fails altogether to take into account the continued, strange existence of Israel throughout all these centuries as the literal fulfillment of many prophecies commonly spiritualized by amillennialists and nondispensationalists. This is all the more strange in that the fact of a people so uniquely preserved has not escaped the attention and wonder of secular historians and students of the philosophy of history.

It is singular indeed that in the light of Israel's reconstitution as a sovereign nation the author can say that "as a nation," they are "never again to be seen." Surely "a clear and positive exposition" should take into account other portions of Scripture and historical fact.

The author's own view of the seventieth "seven" is that it is indeterminate in length, that the cutting off of Messiah occurs within it, and that the destruction of Jerusalem is after the close of it, a view with which we are in complete disagreement.

There is, however, much excellent and helpful comment in this book.

330 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$4.50. N.J.S.

Scientific Autobiography and Other Papers, by Max Planck.

Max Planck was a scientist dealing in theoretical physics. This book, which contains his autobiography and four papers he wrote on scientific subjects, may be of

vital interest to physicists. He enters the field of religion on his fourth paper with a flurry of his scientific feathers. His paper, "Religion and Natural Science," is very, very interesting. It is obvious that the scientist's viewpoint is hopelessly materialistic.

192 pages. Philosophical Library, New York (1949). \$3.75. A.M.D.

Aunt Theresa's Bible Stories, by Theresa Worman.

These are stories of Bible characters, one for each letter of the alphabet, told in Aunt Theresa's own inimitable manner. A four line poem concerning the character heads each page, and the concluding line is a Scripture verse bearing out the main point of the story.

The print is large and clear enough to make this book an enjoyable one for children to read.

It will be noticed immediately that the artist has done an unusual piece of work. Although the illustrations carefully follow the scriptural narrative, they also make use of present-day archaeological knowledge and ancient source material.

All boys and girls who know Aunt Theresa personally or through her radio programs, as well as those who have not yet come to know her, will be happy to own and to read this book.

37 pages. Moody Press, Chicago (1950). Board cover. \$1.25; paper 50c. A.K.G.



Worman

The Virgin Birth and Deity of Jesus the Christ, by Elmer E. Franke.

Such a book as this demands careful reading and study. Though small, it is pregnant with vital truth vividly presented, concerning our Lord's deity in connection with the virgin birth. We highly commend the book to all keen students of the Word.

56 pages. People's Christian Bulletin, New York (1949). 25c. A.M.D.

Introduction to Comparative Mysticism, by Jacques De Marquette.

The aim of mysticism, according to this author, "is none other than to attain divine communion in complete surrender of any personal ends whatsoever" (p. 21). While this aim is laudable, unfortunately even Christian mystics have often slighted the Scriptures in their effort to "attain divine union," while mystics in various lands have professed to know God without coming to Him through the One who said: "No man cometh unto the Father but by me."

This volume, which represents lectures given at the Lowell Institute of Boston and the University of Southern California, contains brief studies of Hindu, Buddhist, Christian and Mohammedan mysticism. The author places a needed emphasis upon the importance of spiritual values as over against the purely material, but evidently he feels that the experiences of mystics in these various religions are equally valid and satisfactory. He apparently has no conception of true Christian mysticism (communion of the believer's soul with the living Christ).

229 pages. Philosophical Library, New York (1949). \$3.75. G.C.L.

Black Radiance, by Ivor Powell.

This book contains much interesting information about the spiritual, social, and economic condition of the Africans. The author, having been on the field and in direct contact with the people, gives firsthand knowledge of the opportunities for Christian work and of outstanding African Christians.

128 pages. Marshall, Morgan and Scott, London (1949). \$1.00. I.E.G.

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Our Protestant Faith, by William R. Cannon, Jr.

With repeated reference to the Reformation, the author emphasizes the basic principle of Protestantism, justification by faith. He deals briefly with such teachings as the sufficiency of the Scripture, the application to the believer of the meritorious work of Christ by the Holy Spirit, and the fellowship of the saints as a priesthood.

Specifically designed for those who find little time for extended study, this booklet is written in plain, simple language, and will be especially helpful to those with limited theological training.

63 pages. Tidings Press, Nashville (1949). 35c; 12 or more, 25c per copy. L.F.M.

Teach Me Thy Paths, by pastors of the Evangelical Lutheran Church.

Here is a book of short sermons by twenty-seven pastors of the Evangelical Lutheran Church. The sermons average about ten pages each, and are tastefully arranged and worded.

For those who like to read sermons, here is a book of readable, interesting and orthodox messages. The writers are all sound in the faith, and their devotion to Christ and the gospel is evident. Of course, some of the statements made are influenced by the beliefs of the Lutheran Church, but on the whole the sermons would be acceptable to most evangelicals. We would commend this book to the reading Christian public.

322 pages. Augsburg Publishing House, Minneapolis (1949). \$2.75. A.M.D.

A Treasury of Dwight L. Moody, by Harry J. Albus.

One never becomes weary of reading books and sermons the subject matter of which is D. L. Moody. It would seem that the Holy Spirit still honors the gathered material from Mr. Moody's life even as He did this man of God himself when he lived and preached.

This interesting and worth-while book is in three parts: Mr. Moody's life and secret of success; nine of his sermons in part two; three longer sermons comprise part three.

166 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$2.00. G.S.S.

God Feeds Them, by Dorothy Grunbeck Johnston.

This is a delightful storybook for the young child. It is designed to emphasize the fact of God's care of animals. Each page bears a most attractive colored picture of the animal mentioned in the short, simple story concerning God's provision for it, and also a very short Scripture verse, or portion of one, emphasizing the goodness and care of God.

The print is excellent for the child just beginning to read, and the simple language used can easily be understood by younger children hearing the stories read.

16 pages. Moody Press, Chicago (1950). 35c. A.K.G.

Outline Studies in the Gospel of Luke, by W. H. Griffith Thomas.

This volume, by one of the truly great Bible expositors of the generation just passed, contains no less than 102 outline studies of various topics in the Gospel of Luke. Collected from Dr. Thomas' personal notes by his daughter, much of the material now appears for the first time in print. The author's ability along the line of keen analysis, practical application, and rich devotional treatment of the Scripture is again clearly evident. Recommended.

406 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$3.00. G.C.L.

Many Infallible Proofs, by Arthur T. Pierson.

A timely reprint of a still valuable work by one of the spiritual giants of the past generation. The first volume deals with evidences proving the Bible the inspired Word of God; the second, with evidences

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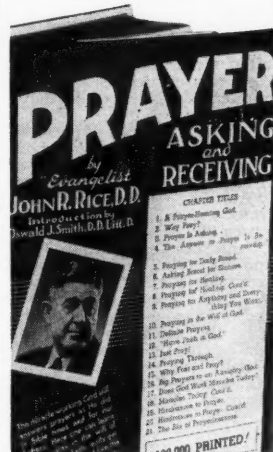
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for the supernaturalness of Christ. Not just a dry work on apologetics, but deeply devotional in nature, and, except for a few minor details, surprisingly up to date.

Vol. I, 152 pages; Vol. II, 128 pages. Zondervan Publishing House, Grand Rapids (1950). \$3.00 per set. G.C.L.

Joseph the Dreamer, by Leroy Phillips.

In this volume, the story of Joseph as we have it in the Bible has been embellished with a great deal of imaginary material. The author has attempted to fill in all the details of Joseph's family life. Some of the incidents, though perhaps based on customs of the day, hardly seem to fit what we know of the life of this great Bible character.

244 pages. W. A. Wilde Company, Boston (1949). \$2.50. G.F.

Gospel Choir Medleys, by Harry Dixon Loes.

Every so often a new church choir book comes off the press, which is unique in style and in material. This publication is such a book.

First of all, Mr. Loes is an experienced choir leader. He should know the needs of a choir. Second, he has combined three related songs, such as "Grace," "Tis a Charming Sound," "Amazing Grace," and "Saved by Grace," into one selection. In another grouping he uses "I Love Him," "Oh, How I Love Jesus," and "My Jesus, I Love Thee." There are nine other similar arrangements. Third, there is wide variety of treatment: solos, duets, trios, quartets, obligatos, humming, and numerous other attractive effects. Fourth, the music is within the range and ability of the general run of choirs. Five, there are no involved piano or organ accompaniment parts.

32 pages (paper). Van Kampen Press, Wheaton, Ill. (1949). 75c. G.S.S.

Pandita Ramabai, by Basil Miller.

An interesting biography of an unusual woman who was used of God through unusual circumstances and experiences to become an unusual missionary to her own people of India. The reader of this book will be drawn closer to the heart of India and become better acquainted with the tremendous problems, as well as the opportunities, of missionary work in that great land.

121 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.50. L.E.M.

Mel Trotter, a Biography, by Fred C. Zarfas.

This book, by the present superintendent of the Mel Trotter Rescue Mission in Grand Rapids, is one of the most engrossing biographies that this reviewer has seen in a long time. The author succeeds in thrilling the reader with this miracle of God's redeeming grace, which changed a drunken "down-and-out" into a great evangelist, used of God in a phenomenal way.

133 pages. Zondervan Publishing House, Grand Rapids (1950). \$1.50. H.I.N.

Television, Servant or Master, by Edward John Carnell.

In this work Professor Carnell, of Fuller Theological Seminary, investigates the timely subject of television. His chief design is to cause the Christian to possess an intelligent and critical approach to the use of this marvelous electronic medium. Considering the subject from the Christian point of view, he speaks of both its good and bad features, and gives some excellent counsel as to its place in the home.

196 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$2.50. J.M.

Commentary upon the Acts of the Apostles, by John Calvin.

This most brilliant of the reformers still has much to say to us today. Unfortunately the archaic language of the translation (Christopher Fetherstone, 1585) will prove a hindrance to many. Probably we lack

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scholars who can give a good modern translation of Calvin's Latin.

Volume I, 561 pages; Volume II, 472 pages with index. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). Volume I, \$4.50; Volume II, \$3.50. A.M.

Great Pulpit Masters, Volume I, Dwight L. Moody.

This is the first volume of a projected series of sermons from "outstanding pulpit masters of a past generation." Following a brief but interesting introduction, there are twenty sermons by Mr. Moody, and a short record of his answers to questions at an "open forum." The messages are exactly as given by Mr. Moody (stenographically recorded, with no editing) and with one exception are taken from the earlier period of his ministry. The volume is recommended to young and old, and it is suggested that the messages be read aloud for their full effectiveness.

256 pages. Fleming H. Revell Co., New York (1949). \$2.25. G.C.L.

The Thessalonian Epistles, by Keith L. Brooks.

This workbook by the well-known Bible teacher includes a brief introduction, thought-provoking questions, helpful cross-references, and occasional brief explanations.

32 pages (paper). American Prophetic League, Los Angeles. 35c. J.A.S.

The Bible . . . and Psychology and Psychiatry, by V. C. Oltrogge.

This booklet of three chapters contains some interesting matter, but makes what the reviewer feels is a serious error, namely, that when man fell, he lost his likeness to God. Man's likeness to God was marred in the fall, but not extinguished. Redemption is not the creation of a new race, but the regeneration of the race that had sinned.

28 pages. American Prophetic League, Los Angeles (1949). 25c. P.B.F.

Psychology and Religion for Everyday Living, by Charles T. Holman.

The author is a former professor in the

Moody Monthly

Divinity School of the University of Chicago, whose premise is that "an understanding of ourselves and of the resources inherent in religious faith may assist us in achieving a full, rich and liberated life." Many will find the book helpful and stimulating; but it is to be regretted that the faith he proposes is not always the evangelical faith of the Bible.

178 pages. The Macmillan Co., New York

God Guides My Pen, by William F. McDermott

This little booklet, sketching the early life of the Chicago *Daily News'* beloved cartoonist, Vaughn Shoemaker, should be an inspiration to young people and a source of encouragement to parents who have a boy who seems to be floundering aimlessly and ambitionless through school. Vaughn Shoemaker was just such a boy; today he is known for his Christian testimony and has become one of the very high ranking cartoonists of our time, having twice won the coveted Pulitzer Prize. One of his cartoons, "Unseen Delegate," faintly sketches the Christ waiting to be invited to the table of the U.N. Council. This and thirty-six other cartoons by Mr. Shoemaker appear in the booklet.

24 pages (paper). Van Kampen Press, Wheaton, Ill. (1949). 25c. G.S.S.

Sincerely in Him, by Marcus Rieke.

An appeal to youth to give their lives and their service to Christ, by the youth director of the American Lutheran Church. His messages are pertinent and challenging. It is a book to be recommended to Christian youth everywhere.

140 pages. Wartburg Press, Columbus, Ohio (1949). \$1.50. E.S.M.

The Way of the Transgressor, by John Jack.

A most interesting descriptive story of human life as lived in the lumber camps—life at its worst and at its best. The worst, however, is overcome by the mighty power of the convicting Spirit of God. The book makes wholesome reading for the older group of young people.

Although one or two allusions are made to the doctrinal position of the author pertaining to the second blessing, the heart and purpose of the story is to show the transgressor that his way is hard.

144 pages. The West Publishing Co., Apollo, Pa. (1949). \$1.00. G.S.S.

Altars That Alter, by William D. Streng.

Those who accept the Lutheran viewpoint will find this little volume an excellent gift to the prospective bride or groom. Many believers, however, will object to the emphasis upon infant baptism and the postulation that the sacraments (baptism and holy communion) are means of grace.

The book is well written and contains much valuable information and advice. From the first chapter to the last, the author reiterates the responsibility of the family to God.

48 pages (white paper binding with silk cord). Ernst Kaufmann, Inc., New York (1949). R.P.

Morning is for Joy, by Ruth Livingston Hill.

Following in the footsteps of her famous novelist mother, Ruth Livingston Hill writes her first book of fiction. The clean action, the romance, and the wholesome Christian message, characteristic of the Grace Livingston Hill books, are again in evidence. Readers of Christian fiction will appreciate this fine story.

256 pages. J. B. Lippincott Co., Philadelphia (1949). \$2.50. J.M.

The Bible Game Book, by Ronald F. Keeler.

This book contains 127 Bible-game outlines for young people and adults, along with 400 Bible questions and answers. It will help live your social hour.

96 pages (paper). Standard Publishing Co., Cincinnati (1949). 75c. L.E.M.

August, 1950

Where It Costs to Be a Christian

[Continued from page 813]

in his village, indeed the fact that his wife was the daughter of the local witch doctor won him great respect. On accepting Christ as his Saviour, however, all this was forgotten. At once he and his family became the object of attacks and abuse.

Never shall I forget the night I spent in his home soon after he had accepted Christ. As we sat around a flickering candle to study the Word, there was a strange stillness indicative of a peculiar unrest in the neighboring huts. Beyond we could hear the cries of the old witch doctor performing his incantations to drive don Manuel and us from the village.

But don Manuel, a full-blooded Indian, stood his ground, and by life and by word gave a convincing testimony for his Lord. In spite of the persecution, other villagers began coming to see him at night to learn the basis of his changed life. In time the whole village of about forty huts accepted Christ.

Today a church building stands in the midst of this village as a lighthouse to the surrounding country. This was built by the believers themselves, as was also a school house, without any aid from the mission. The congregation pays the salary of their school teacher and the better part of the salary of the pastor. Most, if not all of this, is the fruit of don Manuel's unflinching testimony.

THERE HAVE BEEN many others who have dared to suffer for Christ. How can I ever forget don Victor who sealed his testimony for the Lord with his blood when his body was riddled with eighteen shots, fired at close range? Nor should I fail to mention don Jose who had to flee for his life—only to return to the village a few weeks later and there stand firm to his convictions.

Such testimonies are the rule rather than the exception. Day after day believers are taking a stand for their Saviour amid looks of hatred, sneers of disdain and threats of death, meanwhile maintaining at all costs their spiritual glow. It is easy to live and move in harmony with the life of one's community; it is even easy to live one's dreams and visions in solitude. In the sight of God, however, a man is truly His man when he dares to give flesh to heaven-given faith in the very teeth of a hostile society which is equally determined not to yield an inch.

Historians are quick to record deeds of valor in the affairs of men, but the person who battles against tremendous odds for Christ's sake, standing firm to the last, is rarely known to man. To such believers, of whom the world is not worthy, must be added this noble band of Aztec Indian converts who face opposition without despair, danger without finching and merciless persecution without doubt where it costs to be a Christian.

Every life that would be strong must have its Holy of Holies into which only God enters.

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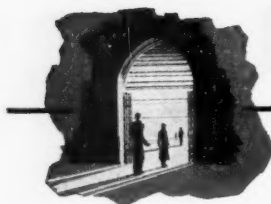
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INSTITUTE and ALUMNI

music course

ANNOUNCE CURRICULUM CHANGES

New plans for the Institute's Music Course are now being formulated by Donald P. Hustad, recently appointed director. The first changes in curriculum will begin this fall, and by September, 1951, it is expected that the course will have been completely revised. Training in theory and applied music will be on a conservatory level, but particularly geared to the needs of the musical ministry in evangelical churches.

"One of the greatest needs of the church today," says Mr. Hustad, "is a ministry of music that is deeply spiritual, trained in the great traditions of music, and able to keep abreast of modern trends. It will be our purpose to train young people for such a threefold ministry."

Present plans call for introduction of many new musical organizations and activities. Instruction in orchestral and band instruments will be offered, and instrumental organizations will be a part of the school program.

Looking forward further into the future, Hustad hopes to have a year's postgraduate schedule in sacred music with advanced work in choral arranging and techniques especially adapted to church work.

The new director points out that "D. L. Moody himself thought the ministry of music to be second only in importance to the ministry of the preaching of the Word. We are praying that in the future America will look to Moody Bible Institute as the center of training for musicians, who will be schooled and polished according to highest standards, that they may truly serve and glorify the Lord in music and song."



Interior of the recently dedicated Moody display headquarters at Winona Lake, Ind.

new headquarters

BROADCAST DEDICATORY SERVICE

A feature of the Moody Bible Institute conference at Winona Lake, Ind., June 18-25, was a special dedication service June 21 of the newly decorated Moody headquarters building on the main thoroughfare. The thirty-minute service was broadcast direct from the building through the facilities of WMBI and WMBI-FM.

Robert L. Constable, vice-president of the Institute, gave a short address on the world-wide ministries of MBI, and offered a dedicatory prayer.

Other representatives of the Institute on the program were Herbert Lockyer, Jr., executive secretary of Alumni Association; Paul L. Robinson, co-ordinator of the Missionary Technical Course; J. Milton Schrader, assistant director of the Extension Department; and L. E. Mathews, assistant director of Department of Stewardship.

Arthur McKee, executive manager of the Winona Lake Christian Assembly, welcomed the Institute headquarters to Winona, the oldest conference grounds in the country. Following the dedicatory service refreshments were served to several hundred visitors.

The headquarters, directly across from the Billy Sunday Tabernacle, is attractively finished in knotty pine, with a maroon tile floor. Books together with literature on each of the Institute ministries are displayed on shelves around the room. Large portrait pictures and maple furniture add finishing touches to the interior.

Special type projection equipment allows sound-movies to be shown in reverse

from the front window of the building. The films are shown nightly.

A model radio tower, with a red flashing beacon light on top and neon call letters WMBI, is displayed on the roof of the headquarters, and a light plane, one of the Institute missionary training planes, is displayed on the front lawn of Billy Sunday Tabernacle.

home-going

PETER KIRK CALLED

Peter Kirk, for several years script writer for radio station WMBI, has been called to be with the Lord. At the time of his death on June 5, Mr. Kirk was manager of radio station WPTL-FM, the radio voice of Providence Bible Institute, Providence, R.I.

Writer of the WMBI Christian serial story "No. 9 Elm Street," and author of the program "Stories of Great Christians," Mr. Kirk's ministry continues to be world-wide. Now recorded, "No. 9 Elm Street" is being used on many radio stations throughout the United States and Canada, as well as over the facilities of short-wave station HCJB, Quito, Ecuador.

A recent letter from HCJB discloses that nine reports concerning the programs have been received from England, Norway, Sweden, and Muncie, Ind. Letters of appreciation also have come from British West Indies and Bristol, England.



Kirk

moody press

GUESTS AT BOOKSTORE

Known throughout the world for his religious paintings, including the "Head of Christ," Warner Sallman autographed prints of his pictures recently at the Institute's downtown Chicago bookstore.

More than thirty million reproductions of Sallman's paintings have been distributed to all corners of the globe. His "Christ in Gethsemane" has been reproduced in stained glass windows in many churches throughout the United States. Other well-known paintings for which Sallman is remembered are "Boy Christ," "Christ at Heart's Door," and "Lord Is My Shepherd."

Among other recent visitors to the Moody Press downtown store was Henry H. Halley, known throughout the country as a Bible authority and author of *Bible Handbook*. Invited by Frederick Crumb, manager of the bookshop, Halley autographed copies of his outstanding handbook.

The 764-page handbook, already in its eighteenth edition, combines a Bible dictionary with an encyclopedia. Mr. Halley has also compiled a collection of best-loved Scripture verses published under the title, *Best Bible Verses*.

CHANGES

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Monthly

QUESTION: What effect is TV having on youth?

ANSWER:



Dr. Torrey M. Johnson, pastor of Midwest Bible Church in Chicago, says, "The uncontrolled use of TV for immature young people is exercising a most harmful influence upon their character and morals. Parents who permit promiscuous use of TV by their children are guilty of character assassination."

QUESTION: What effect is the All-Bible Graded Series of Sunday School Lessons having on youth in your church?

ANSWER: "The ABGS lessons are

very helpful in molding character and in building a proper foundation for the important decisions which young people are called upon to make in life. We use the series extensively in our Sunday School."



Rev. J. C. Stuart, pastor of First Baptist Church, West Harwich, Cape Cod, Mass., says, "TV is more demoralizing than the movies. It seems mostly rootin'—tootin'—shootin' with emphasis on drinking. There are a few good programs, but I believe television is doing far more harm than good."

QUESTION: "What effect is the All-Bible Graded Series of Sunday School Lessons having on youth in your church?"

ANSWER: "In the last five weeks, three of our Intermediates who had

previously been problems were converted and baptized. Only Bible-centered materials in the hands of a good teacher could do that! I feel ABGS teaching material has also had much to do with a 75% increase in attendance."



Rev. W. Lloyd Fesmire, pastor of The Village Church of Western Springs, Illinois, says, "Much of television's programming is definitely bad from a Christian's viewpoint. Christian parents should censor what their children see and hear, whether it be in comics, radio or television. I believe Evangelical Christianity should utilize TV for preaching the gospel. Also, it should make its conscience known to the TV industry."

QUESTION: "What effect is the All-Bible Graded Series of Sunday School Lessons having on youth in your church?"

ANSWER: "Our church has used the

All-Bible Graded Series in its Sunday School for a number of years. We believe it supplies the ideal curriculum for the Sunday School, that wants to grow physically and spiritually."

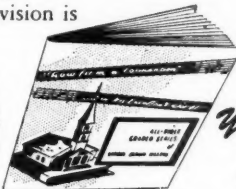
QUESTION: Does the All-Bible Graded Series of Sunday School lessons meet the need of evangelical churches today?

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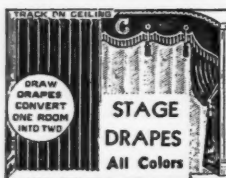
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The crowing rooster, part of a country scene in front of the downtown Moody bookshop, Chicago, attracted hundreds of customers during recent building alterations. Frederick Crumb, manager of the store, and Virginia Pope, Institute employee, admire the display which included recorded sound effects.

reason for crowing

ROOSTER AIDS BOOKSHOP

"A little bit of country" planted in front of the downtown Moody bookshop, Chicago, was the answer to a slump in sales, during recent building alterations. The unusual display, complete with sound effects, attracted wide attention.

Said the *Chicago Tribune*:

"People strolling down S. Clark St. these days doubt their ears when they hear the crowing of a rooster. Wonderingly, they follow the sound to the Moody Bible Institute's downtown bookshop, where a realistic wooden rooster is perched on one end of a white picket fence outside the door, crowing triumphantly. On the other end of the fence is a tin mailbox, and a strip of stubby grass completes the rural scene—a bit of country in the heart of Chicago.

"Manager Frederick Crumb thought up the idea when scaffolding, erected because of alterations going on inside, made people think the shop was closed. So Woody Rooster was created to announce, with sound effects, an open door policy to everyone within range of his voice."

student's return

TO FILL MISSION POST

Victor Monterroso, MBI student from Guatemala City, has a job already waiting for him on his return to Costa Rica this year. Victor, a product of foreign missions, will himself be a missionary.

It was through a faithful missionary laboring in western Guatemala that Victor and his family were converted. In 1943, he enrolled in the Latin American Bible Seminary, San Jose, Costa Rica. While there he worked on the radio station owned and operated by the seminary.

For the last two years he has been studying at the Institute, taking work in the Pastors Course and gaining wide experience through WMBI and WMBI-

FM for missionary broadcasting.

When Victor returns to Costa Rica in September, he expects to work with the radio station until the new seminary term begins in February, after which he is to begin teaching duties.

extension

ANNOUNCE AUGUST CONFERENCES

Institute-sponsored Bible conferences will be held at Denver, Colo., Aug. 13-20, and at Mt. Hermon, Calif., Aug. 20-27. Both conferences will feature outstanding speakers and MBI film productions.

Speakers for the Denver conference, which will be held at the First Evangelical Free Church, include Dr. Vance Havner, preacher, evangelist and author, and Dr. S. Maxwell Coder, dean of education at the Institute. Edwin Guber, well-known soloist and song leader, will be in charge of the music.

Also included on the program will be MBI films: "They Follow On," "Against the Tide," and latest sound-color scientific production, "Dust or Destiny."

Among the speakers for the Mt. Hermon conference are Dr. J. Renwick McCullough, pastor of the Lincoln Avenue Presbyterian Church, Pasadena, Calif.; C. B. Nordland, pastor of the Forest Park Baptist Church, Forest Park, Ill.; and Philip R. Newell, director of the Institute's Correspondence School. Mr. Guber will again be in charge of music.

Highlighting the entire conference will be six Institute films, including "The God of Creation," "God of the Atom," "Voice of the Deep" and "Dust or Destiny."

institute testimony

BLIND WOMAN RECEIVES CHRIST

Recently, while calling on a donor in Lansing, Ill., Einar Christiansen, Stewardship representative, had the privilege of leading the donor's neighbor, an eighty-one-year-old blind woman, to assurance of salvation. Her middle-aged son who lives with her was also saved.

Formerly a Christian Scientist, the blind woman had been listening to MBI's radio station WMBI for about three months. Hungering after the gospel, the feeble, poverty-stricken old lady asked her Christian neighbor, a faithful witness, if she could talk to someone from the Institute.

On arrival at the donor's home, Christiansen was quickly ushered next door to see the blind woman. There he learned that she had come to believe the Bible as the Word of God. Even though she had been taught there is no sin, she had an unusual conviction of it and knowledge of the way of salvation.

"Since you know you are a sinner," Christiansen said, "will you take the Lord as your Saviour?"

With tears in her eyes, she replied that she would.

radio school

EARLY REGISTRATION UP

Early registration for the 1950 Summer School of Christian Radio, Aug. 14-

Moody Monthly

25. has already exceeded that of last year, according to Robert Parsons, director of programs for WMBI and WMBI-FM.

With instruction in a variety of subjects, ranging from microphone techniques to station management, the students will receive practical training to meet the needs of pastors, missionaries and evangelists, as well as those interested in full-time Christian radio.

Last year, students who enrolled for the courses represented eight different denominations and came from California, Illinois, Indiana, Louisiana, Michigan, Ohio and Oregon.

Co-sponsors of the Summer School of Christian Radio are the World Missionary Fellowship, which operates the pioneer missionary station HCJB, Quito, Ecuador, and Moody Bible Institute.

prisoner

20 YEARS' PRAYER REWARDED

For more than twenty years employees of Moody Press (then Bible Institute Colportage Association), prayed daily for a prisoner in the Western Penitentiary at Pittsburgh, Pa. Today that man is free.

A Hungarian by birth, Steve Ferko, a few decades ago, found himself implicated in a murder. Without knowledge of English, he was sentenced for the crime. Four years were spent in the death house. Three times he faced the electric chair.

Gospel meetings in the prison brought conviction of sin to Ferko. He procured a Bible, began to read it, and was soundly saved. Later, he began to read Colportage books brought in by a local pastor. Letters through the years to the Colportage Association indicated a steady spiritual growth and improvement in the English language. As prison librarian, he was instrumental in the distribution of approximately 20,000 Colportage Library books to prison inmates.

April 26, 1950, after twelve years of parole, Ferko became a free man. He visited the Institute for the first time in May, and voiced his sentiments to employees of Moody Press for their prayers and help through the books supplied him.

News Report

[Continued from page 835]

oner during part of World War II, may be defending Communism. Both Communist and non-Communist newspapers in Berlin have recently quoted Niemoeller as making pro-Communist statements. In response to reporters' inquiries, he has merely said that he does not agree that a war against Communism is necessary to "save the Christian Church and Christianity."

EAST GERMANY—The Sunday dynamiting of the steeple of the Georgenkirche (St. George's Church) in Berlin is regarded by the Evangelical Church as symbolic of the battle between Church and State in Soviet-occupied Germany. Communists claimed that the steeple—which towered over a war-damaged church—was no longer safe. Church people denied this, saying that they wanted

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Ruth Angel, General Director

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August, 1950

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Make money of your own with nationally advertised "Feature" Christmas Box Assortment... 21 exquisite new designs, **Sells for \$1; up to \$50 profit for you**, 26 other exciting Christmas & Everyday Assortments: Christmas Stories, Gift Wrapping Assemblies, Humorous, Religious, New Deluxe Foil Novel "Pageant", Christmas Carols, 16-Card All-Occasion, Merry Christmas Comics, Children's Books, others. Added profits with low-priced name-imprinted Personal Christmas Cards—shipped direct to customer. Also big **Amazing Value!** Gift Ribbon Ass't, 80 yards for \$1.00! **ORGANIZATIONS:** Ask for Fund Raising Plan.

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5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price list.

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Richly lithographed in 4 colors. Nothing comparable. Send 10c today for samples of 4-color tracts, or 25c for packet of all available titles, both lithographed and letter press (1 color) Gospel Tracts. Clear, short, appealing, messages... the kind of tracts folks will receive, read and heed. Get your samples now.

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BIG PROFIT SELLING GREETING CARDS

Earn highest profits... sell World's biggest greeting card volume with our superb line of Christmas and other box assortments. More than two dozen assortments to choose from... with and without Bible texts. Learn about our unique **FREE BONUS PLAN** which adds dollars to your profits... and our exclusive **CREDIT PLAN**. A 1 cent postcard brings full information about this great profit opportunity. Waste no time—write today!

SCRIPTURE GREETING CARD COMPANY
Box 9343, Dept. 19 Philadelphia 39, Pa.

to install a chapel for baptisms and weddings and later to rebuild the entire church. The steeple was destroyed while church members and Bishop Otto Dibelius, primate of Germany's fourteen million Protestants, watched wrathfully. Three hours and five dynamite charges were required to wreck the 400-foot tower.

Catholics in East Germany, meanwhile, are also protesting government policies. Cardinal Konrad von Preysing, bishop of Berlin, recently declared that there is no freedom of religion in East Germany, and made seven demands on the Communist government. He asked that the government cease to force materialism on the population, that pre-elementary school pupils no longer be educated in anti-Christian doctrine or forced to join the Communist youth organization, and that pressure no longer be exerted on adults to join Communist organizations.

POLAND—Attacks by Communist-controlled newspapers on the Roman Catholic Church indicate that the temporary peace between Church and the State may be at an end. Catholic bishops are being attacked particularly for failure to join in signing a peace appeal to be submitted in connection with the Communist-sponsored Stockholm conference. Communists say the bishops' action is a violation of the Church's recent agreement with the State, particularly the point requiring the Church to support every effort aimed at maintaining peace.

HUNGARY—Radio reports from Vatican City say that 600 nuns and 322 priests and monks have been seized and imprisoned in "religious concentration camps" by Hungarian police. Arrested persons, the Vatican said, were given half an hour to dress and collect twelve pounds of personal clothing, before being taken in closed trucks to lonely monasteries.

Meanwhile, Bishop Lajos Ordass, deposed primate of the Lutheran Church in Hungary, has been released from prison after serving all but four months of a two-year sentence. According to Communist announcement, the government's action was taken on the basis of a petition from the bishop for commutation of his sentence. He was imprisoned on charges of foreign currency manipulations. Lutherans throughout the world have issued statements in defense of Bishop Ordass saying he was convicted because of his opposition to Hungary's Communist regime.

CZECHOSLOVAKIA—A penal code being considered by Parliament would tighten government control of Czechoslovakia's churches, according to an official news agency. Although the dispatch does not give details, indications are that the government will deal with clergymen refusing to swear allegiance to the Communist regime.

ROMANIA—Virtually all Roman Catholic churches are either closed or in the hands of the Romanian Orthodox officials as a result of efforts to force Roman Catholics into the state church, according to Vatican reports. Roman Catholic clergy are being faced with the alternatives of joining the Orthodox church or suffering drastic reprisals.

[Continued on page 866]

Classified

Advertisements under this heading are 15 cents a word, minimum charge, \$3.00

AGENTS WANTED

AGENT-DEALERS WANTED. SELL TYPEWRITERS, Duplicators, Addressing Machines, Stencils, Ink, Accessories. Get yours Wholesale. Pittsburgh Typewriter Company, 336-NB Fourth Avenue, Pittsburgh 22, Pa.

IMAGINE—EXTRA CASH FOR YOU! SELL friends amazing value Metallic, Felt Applique, Comic, 50 for \$1.00 Christmas Cards. Exclusive Gift Wraps. All-Occasion Assortments, Scented Stationery, Animated Books, Gifts. Profits to 100%. Special offers. Bonus. Write today for free samples Name Imprinted Christmas Cards, Napkins, Stationery, Feature assortments on approval and free catalog. Elmira Greeting Card Co., C-2208 Elmira, N.Y.

NEW BATHROOM DEODORIZER. HANGS ON wall. Banishes odors bathroom, kitchen. Lightning seller. Samples sent on trial. Kristee 153, Akron, Ohio.

\$50 CASH! SELL AMERICA'S LEADING 21 Card Christmas Assortments. Samples on approval. New, Sensational Money-making Gift Items. Free samples 50 and 25 for \$1.00 Personal Christmas Cards. Write Lorain Art Studios, Dept. 73, Vermilion, Ohio.

SELL MAGNETIC PIN BINS, WHAT A \$1.00 item! Every lady wants it. Made of beautiful gleaming plastic. Life-time magnet in base that holds bobby pins and needles in upright position. Order trial order and start right in making big profits. Sample 75c; trial dozen \$7.20 postage paid. Many other fast selling items. Full line of Christmas and everyday greeting cards. Write, Zweifel's Agency, Orangeville, Illinois.

MY—WHAT EASY MONEY! SELL FRIENDS Comic, Metallic, Religious Christmas, Everyday cards. Profits to 100%. Bonus. Full line Gift Wrappings, Animated Books, Floral Stationery, Napkins, Gifts. Write for Leader boxes on approval and free samples Name Imprinted Christmas Personals. Special offers. Tom-Wat Studios, Dept. MM, Bridgeport, Conn.

OUR CHRIST-HONORING GREETING CARDS sell easily. Raise Fun for yourself or your group. Write for approval Assortment or send \$1.00 for two of our best Deluxe Scripture Text Christmas and Everyday Assortments. Satisfaction guaranteed. Shepherd's Town Card Co., 10 Shepherd Road, Shepherdstown, Pa.

\$50.00 EASILY MADE IN SPARE TIME. SELL sensational new name-imprinted Christmas Cards. 50 sell for only \$1.00. Not obtainable elsewhere. Big Profit. Write for free samples. Kit on approval. Regal Greetings, Hazel Park 40, Michigan.

FAST DAILY INCOME! MAKE BIG ADVANCE commissions, bonuses. Sell complete line Air Cushion shoes. Newest styles, best values. Special shoe offers. Experience unnecessary. Free outfit. Merritt Shoes, R-402 Brockton, Mass.

START A CHRISTMAS CARD CLUB. EXCEL- lent profits for you. See our display ad on page 862. Soul Winners Service, Otsego, Michigan.

MAKE MONEY EASY. \$5.00 FOR SELLING only ten 21 Christmas Card boxes. Also Metallic and Plastic cards, Personalized cards and Stationery, Note Paper and Wrappings. Send for samples. Howard P. Ellis, Dept. MM, Pitman, N.J.

FRESH PECAN HALVES, YEAR AFTER YEAR for over twenty years, Clubs, Organizations make money selling pound boxes Jumbo Pecan Halves. Season starts Nov. 10. We prepay—you pay when sold. Sullivan Pecan Co., Crestview, Fla.

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MAKE GOOD MONEY SELLING "SANITATION for the Nation" products... chemicals, brushes, mops... for industrial, commercial, and household use. Big discounts to you. A Christian manufacturer. National Sanitary Products, 3411 Locust, St. Louis, Mo.

\$50 YOURS—SELL ONLY 100 BOXES BEAUTI- ful Xmas cards; also 50 & 25 for \$1 imprinted; others: Novelties, metallics; stationery, write now for approval samples. Cost nothing to try. Pen'n Brush, MM8, 139 Duane St., N. Y. C. 13.

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CHRISTMAS CARDS—MAKE BIGGEST PROFITS with Robinson finest assortments. Also unexcelled religious Scripture-text cards, Metallics, Birthday, Every Day and Gift Wrapping assortments, gift Stationery items. Outstanding Personals. Samples on approval. Robinson Cards, Dept. 130, Clinton, Mass.

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SELL THE NEW MAGNETIC PIN BIN. EVERY lady a ready buyer. Full line of Greeting Cards, Stationery, Wrappings, Gifts. Liberal commission, cash bonus. Write, Zweifel's Agency, Orangeville, Illinois.

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YOUR 1950 SAMPLE KIT IS READY NOW. Send only \$3.00 for \$5.50 worth of De Luxe Christmas and year-round Scripture Text Greetings. Make 40% to 50% on regular orders. Soul Winners Service, Otsego, Michigan.

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NOW BEING ASSEMBLED: A carillon of thirty-nine perfectly tuned bronze bells, made by famous van Bergen bellfoundry, the Netherlands. Demonstration arranged. Played easily without training. Moderately priced. H. T. van Bergen—bellfounder—Greenwood, S. Car.

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SELL YOUR RELIGIOUS BOOKS FOR CASH. Send us your list. We pay postage. Holtorf Book Store, 160 West Chicago Ave., Chicago 10, Ill.

BOOKS, SCHOLARLY, WORKS OF ALFORD, Delitzsch, Lightfoot, Trench, Spurgeon, etc. Reasonable, send for list. John Fergusson, 8718 Ridge Boulevard, Brooklyn 9, N.Y.

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MEN — WOMEN — "EVERYBODY LIKES CAN-dy." Learn to make in a professional manner at home. (Our 40th year.) Ragdale Candies, 122, East Orange, New Jersey.

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GIVEN—BEAUTIFUL ELECTRIC COFFEE URN for your Organization or Club without cost on special advertising offer. Kusa name for free plan. Brisko Company, Shaftsbury, Vermont.

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GROWING SUNDAY SCHOOLS ATTENTION! Juvenile metal folding chairs. Sturdy Non-up, Padded, 4 samples, \$5.75, postpaid. Dozen, \$50.00, rOB. Otsego. Soul Winners Service, Otsego, Michigan.

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BEAUTIFUL 42 PASSENGER CUSTOM BUILT school bus. Airbrakes, heaters and good tires. New 2-tone paint job. Original cost \$4535. Will sacrifice. Picture sent on request. Rev. Eldridge, 14412 Normal, Riverdale, Ill.

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LATEST CUES — DISCS — \$10.00 — \$75.00. Express prepaid if check with order. Catalogue Free. Daytona Shuttleboard Co., Philmont, N.Y.

HELP WANTED

MAN OR WOMAN FOR MACHINE WORK WITH Christian publication in Chicago: Addressing, Graphotype. Fine Christian atmosphere, hospitalization and life insurance. JFS Co., Rm. 1423, 28 E. Jackson, Chicago 4.

INDEXES

WILSON'S TOPICAL AND TEXTUAL INDEX. Minister's Simplified Filing System again available. Improved edition. Write Maranatha Book Room, North Platte, Nebraska.

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ANNOUNCING — TWO TRULY BEAUTIFUL new songs—"Then Jesus Will Dry Away Your Tears" and "Jesus Is The Same Today." You will enjoy these delightful pieces for church and home use. Piano-voice arrangements neatly engraved. Twenty cents each or forty for both includes postage to you. M.C.M. Publishing Co., 1607 North Lincoln, Bay City, Michigan.

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CORRECT AND SINGABLE MUSIC FOR YOUR hymn-poem assures editorial consideration. Music composed, arranged, edited and printed. Folders free. Raymond Iden (MB), Mt. Vernon, Ohio.

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MAKE UP TO \$35-45 WEEK AS A TRAINED Practical Nurse! Learn quickly at home. Booklet free. Chicago School of Nursing, Dept. R-8, Chicago.

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SELF CONTAINED MAGIC OBJECTS WITH Scriptural applications. For Youth and Children's Workers. Free list. Arnold Carl Westphal, Michigan City, Indiana.

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OFFERING ENVELOPES — "WASTELESS" OR dated. For churches, schools, societies. All kinds at Bargain Prices. Dufold & Trifold Company, Trenton 4, N.J.

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HIGHEST CASH PAID FOR OLD, BROKEN Jewelry, gold Teeth, Watches, Silverware, Diamonds, Spectacles. Free information. Satisfaction guaranteed. Government licensed. Rose Smelting Company, 29-RB East Madison, Chicago.

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EYES CAREFULLY EXAMINED. GLASSES fitted. Dr. Eric G. Tavs, Optometrist, 3508 West Fullerton Avenue, Chicago. Phone BEImont 5-5234 for appointment.

EYES EXAMINED—GLASSES FITTED. CON-tact Lenses—vision training. Dr. Andrew Leto, 3205½ North Cicero Avenue, Chicago 41, Phone: SPing 7-8356.

PHOTO FINISHING AND SUPPLIES

ANY STANDARD 8 EXPOSURE ROLL DEVEL-oped and printed complete 35c, including new fresh roll same size, with this ad. Free Film Co., River Grove, Ill.

2—4 x 6 ENLARGEMENTS INCLUDED WITH each roll developed with this ad. 8 Jumbo, enlarged, prints 35c; 12 exposures 45c; 16 exposures 50c; 20 exposures 75c; 36 exposures \$1.25. 10c package mounting corners free. Skrudland Electronics Co., River Grove, Ill.

PINS

JESUS SAVES. WEAR THIS HANDMADE LAPEL pin of 14K rolled gold wire. \$1.00 each; \$8.00 dozen. Refundable guarantee. Phillips Jewelry, Belleville, Michigan.

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HIGH GRADE WORKMANSHIP, PROMPT SERV-ice. Reasonable prices. Deluxe Printing Corp., 1414 S. Wabash Ave., Chicago 5, Ill.

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OLDER SALESMEN! TOP MONEY! EXCLUSIVE new deal! Powerful business builder! Needed by all types retailers! Stores granted competitive advantages! Continuous re-orders pay you big! Protected territory! Overwrites! Engage others! Volume-Sales Co., 715-32A, Colorado Building, Denver, Colorado.

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FINE SAMPLE ASSORTMENT OF FAITH IN-spiring. Deeper Life and Salvation Tracts free. Victory Tract League, 18 S. Pack Sq., Asheville, N.C.

BIBLE TRACTS BY PAUL LEVIN FREE TO soul winners. Send for samples. Your fellowship in this ministry invited through prayer, and personal work. Bible Tract Association, Dept. M, Carlock, Ill.

BEAUTIFUL ILLUSTRATED TRACTS IN FULL color for young people and boys and girls. Send for samples. Scripture Cartoons, P. O. Box 1257, Dept. M, Chicago 90, Ill.

PREACH THE GOSPEL WITH SCRIPTURE Tracts. 100 assorted, 25c; 500 assorted, \$1.00. K. Allman, 90 Coral St., Paterson 2, N.J.

TYPEWRITERS, ADDRESSING MACHINE AND SUPPLIES

NEW PORTABLE TYPEWRITERS AS LOW AS \$49.50. New Deluxe Postcard Duplicator with automatic feed, adjustable for size and weight of card or paper, including supply kit \$10.75. Extra quire of stencils \$1.35. Standard and portable typewriters—new and rebuilt at special prices to Moody Monthly readers. The Typewriter Specialists, 5541 S. Ashland Ave., Chicago 36, Ill. Grovehill 6-8100.

VACATIONERS

VACATION IN SEPTEMBER AT BEAUTIFUL Hemlock Haven Resort in Vilas county, Wisconsin. Christian management. September and October rates two thirds regular. Weather and fishing best of the year. For information write Hemlock Haven, Lac du Flambeau, Wisconsin.

VISITING NIAGARA FALLS, N.Y.? BE COM-fortable at "The Walteres" Christian Tourist Home, 2717 South Ave. Reasonable rates. Pre-reservation best.

WANTED

WANTED TO BUY RELIGIOUS LIBRARIES OR used religious books. Write to Moody Monthly, Box B, 153 Institute Place, Chicago 10, Ill.

WANTED. MOTHERLY CHRISTIAN WOMAN to care for three girls, two in school, five days weekly. Good Christian home more important than wages. H. Bruno, General Delivery, Oak Park, Ill.

WATCH REPAIRING

FINE WATCH REPAIRING: WRIST WATCHES \$4.00; Pocket \$4.50; Chronograph \$10.00. Prices include cleaning and adjusted. One year guarantee. Send watches by insured mail. Oakley Jewelry Shop, 2312 W. Chicago Ave., Chicago, Ill. Tel. Hu-6-4940.

Spiritual Life in the Holy Land [Continued from page 821]

ity of life have won a place for her in the heart of her Jewish community. She has now been entrusted with one of the most important tasks, that of bringing up children, the new generation of Israel. It is known that she is a believer in Christ. Yet her fellow teachers and also the children respect her for it. No attempt has been made to dismiss her. She is too valuable an asset to be discarded.

There is another person, the supervisor in a carpenter shop in a Jewish settlement, who, sometime ago when it became known that he was a believer, was dismissed, but was invited back again after two weeks. The shop where he worked as foreman suffered greatly in his absence. He returned on one condition, that he be allowed to live and witness as a Christian. This condition was accepted with the remark, "You can believe and say what you please, as long as you remain as efficient and faithful as you have always been."

I could also mention a Jewish mailman who gathers a group of Christians around him. Or a Jewish farmer who witnesses for the Lord and is greatly beloved and respected by all. And there are others who stand out by reason of their faithfulness and testimony. In addition, of course, the ministry of the missionaries is of supreme value as they go around witnessing throughout the country.

Whether the individual is engaged in full-time or voluntary service, there are certain essential qualifications for a witness. He must have a life that bespeaks sincerity and uprightness; a profound knowledge of the Holy Scriptures, both Old and New Testaments; a love for the people of Israel in their struggles and aspirations; and a knowledge of Hebrew to a degree which will enable him to converse fluently without difficulty concerning the deepest matters of life. A testimony given by such a person is of inestimable value, and even when not fully accepted, it commands and compels respect. And once seed is sown, the Lord of the harvest will water and give it life.

Of course there are also those who are babes in Christ or weak in the faith, who are timid and fearful lest their stand may prejudice their existence among their Jewish neighbors. Many of them spoke to me and suggested that some kind of independent basis for their economic existence should be established so that they may live as believers without fear.

Something perhaps in the nature of a communal settlement along the lines of the Jewish *Kibbutz* needs to be established for such Jewish Christians. This in itself would command respect, for Israel today is a land where constructive work which adds to the upbuilding of the country is highly regarded.

ANOTHER FACTOR in shaping the spiritual life in Israel is the rebirth of the Hebrew language, built upon the language of the Old Testament as well as that of the ancient sages and rabbis of Israel. Hebrew is the official language of Israel, spoken everywhere and taught at

home, in school, in shop and in office. The language compels the people to go to its sources for its records and origin, and thus the Jew comes face to face with the Bible, the recorded Word of God. Today the prophecies of old that the day will come when there shall be a hunger for the Word of God seem to be coming true, for everywhere there is a shortage of Hebrew Bibles, which are much in demand.

While visiting a Bible depot in Haifa, I saw a Jewish teacher buying a dozen Hebrew Bibles, both Old and New Testaments, to be used in the settlement where he lives. He paid over six Israeli pounds of hard-earned money so that the people there might read the Word of God. Thus land and language are uniting in bringing a testimony to the new generation of the children of Israel.

During my stay in Israel I visited the Kibbutz Ben Orin on Mount Carmel, where once upon a time the prophet Elijah challenged and overcame the false priests of Baal. Right in the center of the settlement there is an imposing monument, carved in stone, of Moses and a young pioneer, Moses guiding the newcomer as he comes to revive the land. Thus the link between the old and the new is expressed impressively and symbolically. But it was Moses who prophesied, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15).

Officially, the present government of Israel is eager to show itself tolerant to every religion and denomination. As in the United States, all are equal before the law. The missionaries and other Christian workers have testified concerning the tolerance and good will they have encountered on the part of authoritative persons. Yet the fact should not be overlooked that prejudices and difficulties exist. Many of them have grown out of the bitter and terrific experiences of the Jews in so-called Christian lands. It would be unnatural to expect that all these misunderstandings and grudges should vanish over night. But true love, unwavering faithfulness, prayer, and above all the power of the Holy Spirit, will overcome such opposition.

It was our Saviour who said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place." Ours is faith in an overcoming and powerful Redeemer.

WHEN I LEFT the airport at Lydda, my visit ended, the bright sun was rising upon the land of Israel. As we took off I looked back with longing upon God's blessed land. Out at sea, just a few miles off shore, heavy clouds and dense fog waited to engulf us. But behind us, the sun was lovingly embracing Israel's land.

Indeed the horizon is darkening in this age of atomic terror, but in the East the Sun of Righteousness will rise, fruitful in promises of God, yet to be fulfilled. It is the blessed hope of Israel and the hope of the world.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

News Report

[Continued from page 864]

ITALY—A Baptist group reports that Catholic Action members, led by Catholic priests, beat some evangelists in Sicily and kept them from opening a new church. The charge was made in the *Messaggero Evangelico*, which stated that Catholics nailed up the entrances to the church building and built a stone wall in front of the main door.

SPAIN—The Spanish government continues to refuse permission for Protestant demonstrations and other public activities. A letter answering a Protestant appeal to Franco for protection points out that Spanish law prohibits public religious demonstrations except by the Catholic Church.

ISRAEL—Making Jerusalem an international city is virtually impossible, according to the United Nations Trusteeship Council, which has sent the problem back to the General Assembly. The next step may be to try to set up international authority over the holy places and religious shrines.

JAPAN—Gospel workers are receiving unexpected encouragement and assistance from Mitsuo Fuchida, the former naval officer who led the Japanese attack on Pearl Harbor in 1941. Fuchida recently accepted Christ after receiving a tract from Missionary Timothy Pietsch, seeing the Moody Bible Institute film, "God of Creation," and talking with Pietsch and Glenn Wagner, foreign secretary of the Pocket Testament League. One week after making his profession of faith he appeared before a Culture Club where he read from the tract, "What Must I Do to Be Saved," by Evangelist John R. Rice.

From Here and There

¶ A second conference of professors and instructors in evangelism is being called for December 7-9 in Louisville Presbyterian Seminary, Louisville, Ky. Instructors in seminaries, Bible colleges and Bible institutes are invited to take part.

¶ A former secretary of the Greater New York Federation of Churches, Dr. Robert W. Searle, has been named editor of the *Protestant World*, national Protestant weekly which is scheduled to appear late this fall. During the war, Dr. Searle toured America under the auspices of the National Conference of Christians and Jews, speaking on army orientation programs.

¶ Loiterers on the streets of Adelaide, Australia, on Sunday evenings are offered a free ride to church service in a church-owned bus. The bus has been nicknamed, "White Maria."

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